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MONITOR WRITER QUESTIONS U. S., BRITISH SOLDIERS ON JEWISH STATE

By Jewish Telegraphic Agency

BOSTON — Praising Jewish achievements in Palestine, especially in the Plain of Sharon, Joseph G. Harrison, correspondent of the Christian Science Monitor with the United Nations Forces in the Middle East, in a cable from Tel Aviv this week says that "no fair-minded person passing through here would ever again assert that the Jews are by nature city dwellers, and incapable of tilling the soil successfully."

"I have made it a point," Mr. Harrison cables, "to question a number of British and American soldiers here on leave regarding their attitude and opinion on the Arab-Jewish question and I have discovered a strong general feeling of admiration for Jewish accomplishments in Palestine. This feeling of friendliness toward the Jewish cause is strongly reinforced by the reception which the troops have received in this all-Jewish city and which is in strong contrast to the feeling of many men that the Arabs are unfriendly and only interested in charging the highest possible prices.

"Numerous soldiers and officers, while admitting the justice of Arab contentions, expressed the belief, 'Palestine should be given to the Jews,' or 'the Jews should be allowed to come here as much as they want'," Mr. Harrison continues. "Although such opinions may not be derived from the deep study of the Palestinian problem it is not impossible that they will have an important effect when the time comes to make a final settlement of the Holy Land question after the war.

"Furthermore a walk down Tel Aviv streets is enough to convince any person who makes even a pretense at character reading that it is extremely unlikely that the Jews will ever accept any solution of the Palestine problem which they feel betrays their interpretation of the Balfour Declaration promising them a national home here. This doesn't mean that a solution is impossible, but it does mean that Palestine remains today one of the thorniest problems facing Britain and the Allies," the cable concludes.

Day Camp Counsellors Named

The Kirshbaum Center Summer Day Camp will open at 9:30 a. m. Tuesday, July 6, for a six weeks' session of fun for junior children of the community. Among the counsellors selected by Miss Ethel Romanoff, director, are Mrs. Abe Bortz, Mrs. Beatrice Howard, and Miss Jeanne Sacks. Other counsellors will be announced next week.

Among the activities offered in the Day Camp are handcrafts of all types, ping pong, outdoor sports, dramatics, swimming, and newspaper work. The program is open to all children from the ages of seven to 13.

Vatican Radio Hits Nazi Persecution Again

By Jewish Telegraphic Agency

ZURICH—A strong denunciation of anti-Jewish persecution and of the racial laws passed by Nazi and Nazi-dominated nations was voiced this week by the Vatican radio in a broadcast to the people of France.

The broadcast, as heard here, warned that "he who makes a distinction between Jews and other men is unfaithful to God and is in conflict with God's commands. As long as men make differences in the treatment of members of the human family, the peace of the world, order and justice will be at stake." Last week the Vatican radio broadcast the complete text of a statement by the German Catholic bishops of Slovakia protesting against the anti-Jewish measures in their country.

Indiana Inscribes 2 Pages in Golden Book

Special

NEW YORK—Two pages in the Jewish National Fund Golden Book were purchased by Indiana donors, it was announced in a compilation of pages bought from Feb. 1 to May 20. The pages were inscribed to Rabbi Israel Chodos of Indianapolis and in memory of Rae Tropp of Gary, with Mr. and Mrs. Daniel Frisch subscribing to the first page and the Dr. Hayim Arlosoroff Branch of the Jewish National Workers Alliance of Gary, the second page.

Stimson Promises Probe on Polish Officer

By Jewish Telegraphic Agency

WASHINGTON — Secretary of War Henry L. Stimson has promised "a careful inquiry" into the case of Maj. Michael Grazynski, a Polish official with a long anti-Jewish record, who is enrolled in the Army's School of Military Government at Charlottesville, Va.

All Deported, Few in Camps

By Jewish Telegraphic Agency

LONDON — Not a single Jew now remains in occupied Holland outside of concentration camps, after the deportation of the majority of the Dutch Jews to Poland and other Nazi-held territories in the East, it was reported here this week by the Netherlands government-in-exile.

Dennis Escol To Appear at Kieths

Dennis Escol, 8-year old son of Mr. and Mrs. Harry Escol, 3720 N. Pennsylvania will appear for a four-day run at Kieth's Theater beginning today through Monday. He was winner of a first prize in the weekly amateur contest in which ten others participated. Dennis appeared in the Beth El Washington Birthday show and has taken part in several USO shows at Kirshbaum Center.

Rep. Harness Replies To Rankin On Immigration

By Jewish Telegraphic Agency

WASHINGTON — Expressing himself in favor of "closing the gates of immigration until the war is over, and until our boys who are in this war get back home," Rep. John Rankin (D.-Miss.) speaking on the floor of Congress, opposed the passing of a bill permitting the naturalization of certain categories of persons whose sons or daughters served in the armed forces of the United States.

Rep. Eugene Cox (D.-Ga.) who introduced the bill, explained that the main purpose was to waive the filing of the declaration of intentions to become a citizen, in those instances. Rep. Forest A. Harness (R.-Ind.) stated that "America has profited richly through its acquisitions of peoples of foreign stock."

Rep. Samuel Dickstein (D.-N. Y.) charged that there seemed to be a well organized bloc in the House, determined to bring the defeat of any and all legislation recommended by the Committee on Immigration and Naturalization. In a later reference, the representative stated: "There is too much fighting over legislation that comes from certain committees, too much objection to certain racial groups."

Zionists Here Name Delegates To Convention

Eleven delegates to the convention of the Zionist Organizations of America were elected Tuesday night at the meeting of the Indianapolis Zionist District at Kirshbaum Center. They were Dan Frisch, Max Katz, Meyer Gallin, Rabbi Israel Chodos, Jacob Weiss, Bert Sicanoff, Jacob Solotken, Rabbi Samuel Fox, Leo Talesnick, Cantor Myro Glass and David Sablosky. The name of Gabriel Cohen was on the original slate presented by the nominating committee, but in the voting was replaced by Cantor Glass.

Shulman Enters Service

RABBI A. M. SHULMAN

* * *

B'nai B'rith Names Cook and Laner

Dave Cook was elected and installed as president of Indianapolis Lodge No. 58 of B'nai B'rith and Mack Laner was elected first vice-president at the final meeting of the year Tuesday night at Kirshbaum Center. Other officers elected were: Ed Fassburg, second vice-president; Billy Meyers Jr., secretary, Saul Koby, treasurer, Sam Kroot, monitor and Charles Bassler, assistant monitor. Bob Schwab, Sidney Mahalowitz, Dr. Vic Teixler and Gabriel Cohen were elected Trustees, with Henry Blatt being named Honorary Trustee.

J.W.V. Seeks $250,000 To Fight U. S. Fascists

Special

NEW YORK—A campaign to raise $250,000 nationally to meet the problems of the returning servicemen and to fight against "our home-grown Fascists" has been inaugurated by the Jewish War Veterans of the United States.

HILLEL WAR PROGRAM AT I. U. GOES INTO FULL SWING AS 68 SOLDIERS ARRIVE

BLOOMINGTON—The Indiana Hillel war service program for the summer went into full swing with the arrival of the first contingent of the 400 soldier-students of the Army Specialized Training Program, Rabbi Herman Pollack, director, announced. Of this number, 68 are Jewish.

With the 40 Jewish WAVES and SPARS of the Naval Training School and the 100 Jewish civilian students, Hillel is making its facilities available during the summer to 200 students—twice the number on campus last summer.

The girls at Hillel will serve each week end as junior USO hostesses, in co-operation with the Bloomington USO Center. An Army and Navy Committee of the JWB was established in Bloomington to co-operate with Hillel and Louis Becovitz was elected chairman. Serving with him on the executive board will be Saul Schwartz, Mrs. Hedwig Leser, Mrs. Irving Fell, and Mrs. T. M. Sonnenborn.

The regular Hillel schedule, consisting of Friday evening services, discussions, open house, record hours, amateur programs, suppernars, dances, and socials is being made accessible to the Naval and Army trainees. Marvelle J. Gilbert, South Bend, chairman of the Indiana Hillel war service program, announced. Arrangements have been made for Friday evening services from 6:20-7:10 p. m., in the barracks.

South Bend Rabbi, Civic Leader, Enters Chaplaincy

Special

SOUTH BEND — Rabbi Albert M. Shulman, since August, 1934, head of Temple Beth-El here, and one of the city's leaders in inter-denominational and inter-racial movements will leave this week end for Williamsburg, Va., to begin indoctrination training as a chaplain in the United States Navy. He will have the rank of a lieutenant in the United States Naval Reserve. Rabbi Shulman was sworn in Wednesday by Cpt. H. P. Burnett, commander of the United States Naval Reserve Midshipmen's School at Notre Dame. He will take his training at William and Mary College at Williamsburg.

Rabbi Shulman came to South Bend from New York City and has served Temple Beth-El continuously for nine years. He has been granted a leave of absence by his congregation. His temporary successor has not yet been announced. Rabbi Shulman has filled an imposing place in the city's life; has worked side by side with clergymen and leaders of Christian churches in all major united movements and has held important positions in ministerial organizations and committees. He is the second Indiana rabbi to enter the service as a chaplain, the first being Rabbi Sydney K. Mossman of Fort Wayne.

Hadassah Girl Groups Plan Novel Installation

A novel garden installation has been arranged by Junior Hadassah and the Hadassah Debs for 8:30 p. m., Wednesday, July 7, at the home of Mrs. Sam Dobrowitz, 5445 Broadway. Mrs. Shoolem Ettinger, president of Hadassah, will install officers for Junior Hadassah and Ann Shapiro will install the Debs' officers, with Rabbi David Shapiro awarding the diplomas to the Debs who are graduating into the ranks of Junior Hadassah.

U.H.C. Plans Picnic for July 11

The United Hebrew Congregation will open the summer season with an outdoor picnic Sunday afternoon, July 11 at Columbia Park. Refreshments, games and prizes will highlight the afternoon. The entire community is invited to attend.

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Mossler Feted

The Saturday night club had a dinner meeting at the Columbia Club last week ceelbrating with Lt. Liebert Mossler his recent promotion at Ft. Benning, Ga., to 2nd Lieutenant. Lt. Mossler returned to his new station at Macon, Ga., the first of the week.

* * *

Mintz to Train As Liaison Officer

Home on furlough visiting his parents is Lt. Wilfred M. Mintz, son of Mr. and Mrs. Harry I. Mintz. He has been transferred from Camp Campbell, Ky. to the Liaison Flying School at Pittsburg, Kas., where he will report for further training on completion of his furlough.

* * *

WAAC Promoted

Hannah Leah Miller, daughter of Mrs. Jennie B. Miller, has been promoted from Auxiliary to Corporal at the WAAC Training Center, Daytona Beach, Fla.

* * *

Jerome Slutzky Home

Sgt. Jerome Slutzky, son of Mrs. G. Slutzky, is home on furlough visiting friends and relatives. Sgt. Slutzky is stationed at Alpena, Mich.

Returns To Camp Wolters

Pvt. Robert Levin, son of Mr. and Mrs. Harry N. Levin, has returned to Camp Wolters, Tex., after a furlough of ten days. He has finished his basic training.

* * *

Home on Leave

Lt. Irvin Talesnick is home on a leave of ten days from Ft. Knox with his parents, Mr. and Mrs. Louis Talesnick.

* * *

Visits Relatives in New York

Pfc. Jack Rodell of the Army Air Corps, Medical Detachment, S. Johnston Field, N. C., visited relatives and friends in New York. Pfc. Rodell was stationed in Ft. Benjamin Harrison four months ago.

* * *

Cpl. Netzorg To Visit Here

Cpl. Bob Netzorg is expected home next Friday to spend a few days in the city visiting his brother Leo Netzorg and Mrs. Netzorg and friends. Stationed at Fitzsimmons General Hospital, Denver, Colo., where he is an instructor in pharmaceutical mathematics, Cpl. Netzorg will visit first for a few days in Chicago.

Local Residents Make Out-of-Town Visits

Visiting out of the city recently were several Indianapolis people, some of whom plan to remain away for the summer.

Mr. and Mrs. Jacob Hays are in California for a month's stay in Los Angeles and San Francisco. Mrs. Sidney Aronson and daughter Joan have gone to Nashville, Tenn., to join Maj. Sidney Aronson. Joan will remain for the summer.

Mr. and Mrs. S. Carroll Kahn spent the weekend in Chicago, where they had accompanied their son, Lt. Robert Kahn, on his return trip to California after his furlough.

Robert and Stanley Goldberg, sons of Mr. and Mrs. Victor Goldberg, have returned from two weeks at Camp Chank-tun-un-gi.

Mr. and Mrs. Jesse F. Solomon of Cleveland were guests of Mr. Solomon's sister, Essie M. Solomon at the Marott Hotel. Mr. Solomon is a former resident of Indianapolis.

* * *

Mrs. Mack E. Laner and daughter left for Washington, D. C. and New York City, to attend the funeral of her brother-in-law, Joseph M. Rubin, of Washington.

Fourth of July Picnic Planned

Kirshbaum Cadettes have completed plans for a picnic for members of the armed forces, to be held between 2:30 and 7:30 p. m. Sunday, July 4 at Garfield Park. A picnic supper will be served at 5:45 p. m. Cadette Majors Phyllis Cooler and Sylvia Forman are co-chairmen of the affair, assisted by Lois Rosenthal, Capt. Sadelle Bergman, Capt. Molly Passo, and Esther Forman.

The cookie baking committee this week included Mrs. Abe Grossman, Mrs. Jack Gelman, and Mrs. Joe Levi. Mrs. Harry Kooler assisted last week.

Staying at the Marott Hotel are Mr. and Mrs. Harry Ancil and son, of Chicago, and Mr. and Mrs. Sol Birnkraut of Detroit.

Guests of Mr. and Mrs. Louis Talesnick are Philip Fichman and daughter, Nancy Lee who are here from Lawton, Okla., where Lt. Fichman is stationed.

Mrs. Blanche Ackerman of Ligonier is visiting Mrs. Cyril Lee at the Marott Hotel.

After visiting her husband, Cpl. Sol Crash at Dalhart, Tex., Mrs. Crash (nee Mildred Peltz), was accompanied to Indianapolis by her husband who had a ten day leave. Cpl. Crash has returned to camp. Mrs. Crash is here with her parents, temporarily.

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REFORM RABBIS ASK ANTI-ZIONIST GROUP TO DISBAND

By Jewish Telegraphic Agency

NEW YORK—Declaring that it sees no "essential incompatability" between Reform Judaism and Zionism, the 54th annual convention of the Central Conference of American Rabbis urged dissolution of the American Council for Judaism, an organization formed last year by some members of the Conference for the purpose of combatting political Zionism.

In one resolution, the rabbis reiterated the Conference's determination not to take an official stand on Zionism, but emphasized that there is "no reason why those of its members who give allegiance to Zionism should not have the right to regard themselves as fully within the spirit and purpose of Reform Judaism."

In another resolution, aimed specifically at the American Council for Judaism, the delegates, although maintaining that members of the Conference "were fully within their rights in espousing what ever philosophy of Jewish life they accept," declared that the Council for Judaism has endangered the unity of the Conference. Zionists and other groups interested in having Palestine opened to large scale immigration required by the situation of European Jewry "could not avoid judging" the Council as an example of "what they had come to consider the constant opposition of Reform Judaism to Zionist aspirations," the resolution further pointed out. It, therefore, urged the Council to dissolve.

Dr. Samuel Goldenson submitted a minority report protesting adoption of the resolution. "If the Central Conference of American Rabbis should decide to require the members of the American Council to disband their organization, they will be denying them the freedom upon which rests all of our democratic institutions, and without which no democracy in any of its forms or phases can exist," the report said.

In a final resolution adopted at the concluding session, the Conference expressed deep concern at the passage by Congress of the Connally-Smith Bill, which, it said, "may jeopardize the orderly democratic procedures which alone must be depended upon to adjust our difficult economic relationships."

Dr. Solomon B. Freehof and Rabbi Abba Hillel Silver were elected president and vice-president, respectively, for the coming year.

C.C.A.R. Says Riots Triumph of Hitlerism

By Jewish Telegraphic Agency

NEW YORK—A resolution condemning the anti-Negro riots in Detroit and calling upon the government "to ferret out those organized groups or individuals who have been responsible for inciting these race riots" was adopted unanimously this week by the Central Conference of American Rabbis at its annual convention being held at the Hotel New Yorker here. The resolution reads:

"Outraged by the bloody events which have occurred in the City of Detroit, we, the members of the Central Conference of American Rabbis, in the name of every cherished American tradition and every sacred principle of religion raise our voice in horrified protest.

"In the blood-drenched streets of Detroit and in all other recent manifestations of racial violence in America, we see the same cruel hand which slays our American youth on foreign battle-fields. In the rioting mobs of Detroit we find evidence of the same creed of barbarism which elsewhere seeks to erase the image of God from the face of the earth. The spirit of Hitlerism has achieved a triumph on American soil, and in this tragic outbreak has scored a victory against the forces of democracy."

The Jewish Federation congratulates the Jewish Post on its Tenth Anniversary and takes this opportunity to express its appreciation for the 10 years of service rendered to the community.

THE JEWISH FEDERATION

By:

Samuel Mueller, President

H. Joseph Hyman, Exec. Director

8 Indiana Boxes Yield over $10.00

Special

NEW YORK — Eight Indiana blue and white J. N. F. boxes held more than $10.00 when emptied in the recent collection, it was announced in the current issue of the J.N.F. News Bulletin. The box of Sanford Breslaw, of Indianapolis, containing $27.43 topped the list, but was followed closely by $27.15 in the box of Mrs. M. Zeman of South Bend. The other boxes and their amounts are: Mrs. S. Brown, South Bend, $25.62; Mrs. D. Hoffman, Terre Haute, $24.00; Mrs. J. Koor, Indianapolis, $18.18; H. Goldstein, Indianapolis, $10.49, and M. Tropp, Hammond, $10.00.

Freeman Announces Committee Heads

At a dinner meeting at the Homestead of the Beth El Men's Club board, the newly elected president, Julian Freeman announced committee chairmen for the ensuing year. They are: Program, David Granowsky; auditing, Marshal Sherman, Manuel Freeman; publicity, Nathan Regenstreif; hospitality, Joe Celender; sick committee, Sam Dobrowitz and editor of The Clarion, Leon Adler.

An elaborate program with such speakers as Dorothy Thompson, H. V. Kaltenborn, Peter Grant and several outstanding musical entertainers have already been arranged for next year. Rabbi Chodos gave a short talk at the meeting.

CONSERVATIVE RABBIS DEMAND SEAT FOR JEWS AT PEACE TABLE

Special

NEW YORK—Jews must be guaranteed an "official place at the peace table as a people," the 43rd annual convention of the Rabbinical Assembly of America, held here this week, was told by Rabbi David Aronson, who spoke on the "Post-War World and the Jew." Declaring that the Jewish people will have a "less firm foundation than any other people upon which to build in Europe, Rabbi Aronson stressed that "Palestine must become the Jewish Homeland where immigration will be regulated by the Jewish Agency."

The Assembly went on record denouncing the British White Paper "closing Palestine to further Jewish immigration at the end of May, 1944" as a "breach of the pledged word not only of Great Britain but also of the 52 nations who were signatories to the mandate." In a resolution passed unanimously at the closing session of the convention, it was urged that the "nations of the world take cognizance of the particularly tragic plight of European Jewry to open the doors of Palestine at once to those who can enter." The resolution also urged that "other means of saving the victims from their executions" be found.

The Assembly, representing the Conservative rabbis in the United States, also urged the "establishment of a world order that would limit the sovereignty of nations to the extent necessary to have all future disputes judicated by the principles of justice and law."

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ZIONIST DISTRICT

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MARION Suzie Stiefler

KOKOMO By Mrs. Jack Copenhagen

TERRE HAUTE By Mrs. Max L. Bernheimer

EVANSVILLE By Roselle Newman

VINCENNES By Mrs. Ben Karp

COLUMBUS By Mrs. Harry Kaplan

MUNCIE By Mrs. Archie Lapin

HAMMOND By Mrs. Rudy Kodicek

• • • GARY By Mrs. M. L. Cohen • • • FORT WAYNE By Mrs. Harry E. Landy • • •

Service Club To Meet Tuesday

The National Service Club of Workmen's Circle will hold its regular meeting at 8 p. m. Tuesday, July 6 at 1218 S. Meridian St. The group sends gifts to servicemen each month and has received many letters of thanks from grateful recipients.

Indianapolis Lodge No. 58
B'NAI B'RITH
EXTENDS BEST WISHES
AND FELICITATIONS TO
The Jewish Post
ON ITS TENTH ANNIVERSARY

Congratulations To . . .
THE JEWISH POST
On Its Tenth Anniversary
JEWISH COMMUNITY CENTER ASSOCIATION OF INDIANAPOLIS

Children's Home League Gives Annual Benefit

Special

SOUTH BEND — Mrs. Julius Katz was general chairman of an annual summer party given by the South Bend League for the National Home for Jewish Children, Denver, Colo., Tuesday night in the Progress Club building. Also on the committee were Mrs. Victor Freeman, Mrs. Jack Gilbert, Mrs. L. P. Fishman, Mrs. Joseph Burke, Mrs. Eli Fink, Mrs. Louis Block, Mrs. Julian Cadden, Mrs. Samuel Feiwell, Mrs. Seymour Weisberger, Mrs. Harry Keleman, Mrs. Jack Spivak and Mrs. Ben Traub.

Others assisting were Mrs. Samuel Fever, Mrs. Joseph Mellow, Mrs. Gustave Dahlberg, Mrs. Milton S. Reis, Mrs. Samuel Kaslaw, Mrs. Eli Spicer, Mrs. Robert J. Fischgrund, Mrs. J. R. Rosensweet, Mrs. Morris Boorda, Mrs. Leo Opperman, Mrs. Z. Dekelbaum, Mrs. Leo R. Cohn, and Mrs. Will Welber.

Navy Takes Purdue Sammies

Special

W. LAFAYETTE—Nine members have left the Purdue Sammy Chapter to enter the U. S. Navy College Training program. They are Stanley Hirschfield, University City, Mo.; Ernest Gordon, Flossmoor, Ill.; Oscar Smukler, Buffalo, N. Y.; Norman Ziffrin, Moline, Ill.; Saul Liss, Patterson, N. J.; Robert Litvin, Allen Don, and Phillip Callner, all of Chicago, and William Einbinder, Indianapolis. They will all be stationed at Purdue.

Mr. and Mrs. Max Cohn, of Chicago, parents of pledge Harold Cohn, spent the week end as guests of the chapter and Fra Jerry Nadler, from Omicron Chapter, University of Cincinnati, is spending a few days as a visitor prior to his entrance into the Navy at Purdue.

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in Wishing THE JEWISH POST continued success.
I. GIVEN, Chairman
M. TROPP, Secretary

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OF ITS TENTH ANNIVERSARY

GREETINGS
ON YOUR TENTH ANNIVERSARY
From
Congregation Temple Israel
LAFAYETTE, INDIANA
AND BEST WISHES FOR CONTINUED SUCCESS

Ernest Schwartz, 36, Watchmaker, Dies

A long illness was fatal Tuesday to Ernest Schwartz, 36, 134 W. 21st St., an Indianapolis resident for the last 21 years, who died in Methodist Hospital. He lived at 134 W. 21st St., and was a watchmaker. Funeral services were at the Aaron-Ruben funeral home yesterday with burial following in Ohev-Zedek Cemetery. Rabbi Israel Chodos and Cantor Myro Glass officiated.

Surviving are his wife, Mrs. Anna Schwartz; a daughter, Charlotte; his parents and Mr. and Mrs. Henry Engel; four brothers, Alex, Eugene and William Schwartz, and Lester Engel; a sister, Mrs. Alex Rabin and an uncle Philip Greenwald, all of Indianapolis.

Year's Illness Fatal To Mrs. Mayme Hamburger

Mrs. Mayme Hamburger, 68, 5830 Washington Boulevard, died Friday, June 25 in her home after a year's illness. Funeral services were held Sunday in the Aaron-Ruben funeral home, with burial following in Indianapolis Hebrew cemetery. She had been a resident of Indianapolis for three years.

Surviving are a son, Harry Schwartz, and a daughter Mrs. Harold Jaffe, both of Indianapolis; a brother Sam Karlsruh of Monticello; and two grandchildren and two great-grandchildren.

Chicago Woman Dies; Mother of Morris Jacobs

Mrs. Frances M. Jacobs, 67, of Chicago, died Saturday, June 26 in Methodist Hospital after a long illness. Funeral services were held Saturday night in the Aaron-Ruben funeral home, and burial was in Rose Hill Cemetery in Chicago on Sunday.

Surviving are a son, Morris L. Jacobs of Indianapolis; a daughter, Miss Evalyn Jacobs and a sister, Mrs. Flora Cook, both of Chicago.

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STATE SOCIETY

Pvt. Fred Novick Wed Sunday To Chicago Girl

Special

GARY—Miss Shirley Harris, daughter of Mr. and Mrs. Harry Harris of Chicago, became the bride of Pvt. Fred Novick, son of Mr. and Mrs. Ben Novick, Gary, Sunday, June 27 in the home of the bride's parents with Rabbi R. R. Seigle officiating. The new Mrs. Novick will continue her work in Chicago while her husband is in the Army. He is now stationed at Nashville, Tenn.

Leopold Schubach Dies; Resided Here 50 Years

Funeral services were held yesterday for Leopold Schubach, 86, 1741 Union St., who died Tuesday in his home after a long illness. He had been an Indianapolis resident for 50 years, having come here from New York City where he was born. The funeral was held at the Aaron-Ruben funeral home with Rabbi Morris M. Feuerlicht officiating. Burial was in the Indianapolis Hebrew Cemetery.

Surviving Mr. Schubach are his wife, Mrs. Hannah Schubach, one son, Solly Schubach, a daughter, Miss Florence Schubach, and four grandchildren, all of Indianapolis.

Big Eagle Not To Open; Center Day Camp Pushed

Big Eagle Camp will not be operated this summer, the Jewish Federation announced this week. Because of the difficulty in securing the proper personnel and with the problems of transportation for campers and supplies, it is deemed advisable not to open the camp this year.

The Federation has made a grant to the Jewish Community Center Association for the Day Camp this summer. Prospective Big Eagle Campers have been urged to enroll in the Day Camp, the office of which is in the Kirshbaum Center.

Young Women's League Elects

Officers elected by the Young Women's League of the United Hebrew Congregation at the last regular meeting of the season were Ann Lipkin, president; Jeanette Rappaport, vice-president; Lillian Gross, secretary and Jeanette Sachs, treasurer. Plans were made for summer picnics and hikes and outings to entertain servicemen.

State Births

GARY—Mr. and Mrs. Milton Levenberg announce the birth of a son born Saturday, June 26, at the Methodist Hospital.

Miss Michelson Visits Lafayette

Special

LAFAYETTE — Miss Stella Michelson visited her niece, Mrs. Morry H. Klain, and family, of Lafayette, and was a guest at the Temple Sisterhood luncheon given at the Lincoln Lodge, at which her niece, Adelaide Klain, was inducted as Sisterhood president. Miss Michelson also visited her sister, Mrs. William Sebel, and family, of Mt. Vernon, Ill., and her niece, Mrs. N. Peskind, and family, of Belleville, Ill.

Gary Girl Pledges Troth To Wisconsin Soldier

Special

GARY — The engagement of Miss May Barrenberg, daughter of Mrs. Esther Barenberg to Pvt. Oscar Kluk of Racine, Wis., was announced recently at a dinner party in the home of Pvt. Kluk's parents, Mr. and Mrs. Harry Kluk. No date has been set for the wedding.

Army Posts

Services will be conducted at 6:30 p. m. at Stout Field Friday, July 2 by Rabbi Nandor Fruchter. Rabbi Maurice Goldblatt will conduct the service at Ft. Benjamin Harrison Chapel at 8 p. m., assisted by Cpl. Leon Goldsmith.

Unveilings

The family of the late Harry Gross will dedicate a stone in his memory at 3 p. m. Sunday, July 4. Rabbi Samuel J. Fox will officiate. Louis Gross, of Memphis, Tenn., and Pvt. Martin Gross of camp Van Durn, Miss., will be present. Friends are invited.

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The Jewish Post

A Journal for Indiana Jewry

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G. M. COHEN—Publisher
JANE CALVELAGE—Managing Editor

Sunset this Friday evening at 8:13. Candles should be lit at least 20 minutes before this time.

FRIDAY, JULY 2, 1943

EDITORIAL BOARD

Rabbi Israel Chodos.
Rabbi Frederic A. Doppelt.
Rabbi Adolph J. Feinberg.
Rabbi Nandor Fruchter.
Rabbi Joseph A. Gorfinkle.
Rabbi Sydney K. Mossman.
Rabbi Aaron Rine.
Rabbi David S. Shapiro
Rabbi J. Marshall Taxay.
Rabbi Irving Weingart.

CALENDAR

Feast of Ab	August 10
Rosh Hashonah	Sept. 30
Yom Kippur	Oct. 9
Succoth	Oct. 14-19
Yiskor	Oct. 21
Simchas Torah	Oct. 22
Chanukah	Dec. 22

Holiday begins at sundown day before.

The Editor's Chair,

I guess I am nothing but an old reactionary. I can't see the reason for the Russian Jewish delegation which is now in the United States as an emissary from the Soviet Jewry to the Jewish community of the United States. Of course I can recall when English Jewish leaders have come to this country, and in fact to be specific I remember Lord and Lady Morly coming here to help the ORT, in which they were vitally interested. But why a Russian Jewish delegation? Zionists have been seeking Russia's favor because they realize the vast important position Russia will play in postwar planning and especially in relation to decisions on Palestine, but even so, what good can be expected of this tour, unless it is to fool the U. S. S. R.

Now if the announced purpose were to pep up the Russian War Relief among the Jews of the United States, I could perhaps see the point, although I might think it silly. But such isn't the anounced purpose, and the only printed reason I have read about the trip is to cement the relationship between the Jews of the United States and the Jews of Russia. That might be all right but then the question arises immediately, what Jews of Russia As far as we know there is no religious community of Jews in the Soviet—a racial grouping of Jews yes, but unless the USSR turns around in its stand on religion, and the two emissaries would be in no position to know that or to speak on it officially, then where are we?

I believe it can be said that most Jews are solidly behind Russia, and understand more than can be articulated here the splendid stand of the Soviet against the Nazi hordes. There could be some wealthy Jews, that might still be on the side of the Isolationists, and secretly

(Continued on Page 7)

Editorial Page

The Tenth Anniversary of The Post

THE POST would be less than modest and more than ungrateful were it not humble on this, its tenth anniversary. No doubt the paper will be filled with flowery messages of congratulation, and this is not to say that the staff is not deeply appreciative of these words of regard from its friends throughout Indiana.

But newspapers have an awful task in these days, and to say this about Jewish newspapers is the rankest understatement. A good Jewish newspaper, as Rabbi J. Marshall Taxay, points out in his message, is a social force, not unlike the synagogue, and because often its readers outnumber the membership of a score of synagogues, its power is certainly not less than that of many of the social institutions in our community like the Federation or the Jewish Community Center Association, or the B'nai B'rith.

A newspaper, like all animal life, seems to take on the coloration of the people it serves, and vice versa, the people served seem to be affected to a considerable extent by the paper they read. The Jewish community of Indiana would in the words of the popular song do as a model for U. S. Jewry until the real model came along. In B'nai B'rith work, in Zionism, in congregational leadership, in women's organizations, and of course in philanthropy, Indiana Jewry has earned the respect of the Jewish community of the nation.

What this editorial is saying is that Indiana offers probably the most fertile ground of the entire nation for a good Anglo-Jewish newspaper.

The Post has always held to the theory that if made interesting enough readers will want to subscribe to it. A good many Anglo-Jewish papers insist that the Jews in their community MUST subscribe to their publication. This is silly balderdash, and only makes these papers ridiculous. A Jew should and must belong to a congregation, and should and must give charity, but he loses very little when he does not subscribe to his Anglo-Jewish paper when that publication is edited on the theory that its readers owe it anything in the form of a compulsion because they are Jewish.

The Rabbinical Council Question Again

IN CONNECTION with The Campaign of The Post for a State and City Rabbinical Council, organizations which have proved invaluable in many another community and state, The Post is reprinting a short item entitled, "Circuit-Rider, New Style", by Rabbi Herman E. Snyder, of Springfield, Ill., in the current issue of "The Synagogue".

> A family in Taylorville was contacted and urged to invite the other families to ameeting at which I would be present. There was some reluctance. After all, it had not been done before. A few attended, and amidst some misgivings it was decided to attempt the project. The project has been very successful. The response has been very enthusiastic. There are two sections: children and adults. We meet bi-weekly on Mondays. There are seven children who meet with Miss Helen Broverman, who is a local high school teacher, after school, and on my visits to Taylorville I meet with this group, too. The children are of various ages: from five to fourteen. Most of them had no previous Jewish training, and several of them are most familiar with foster-father Joseph and his son Jesus.
>
> The adult attendance has varied between twenty-one and thirty odd. They were previously unaware of their own numbers. The group has contributed to the creation of social life and contacts between coreligionists who were unaware of each other even in that small community. We meet at 7:45 p. m. and adjourn at 10:00. Some, if not most, had had no previous Jewish education. A few were Gentiles who had married Jews and are anxious to know the facts about Jews and Judaism.
>
> Our program: (1) About ten minutes for prayer. (2) A discussion of the weekly Sedra; we expect to cover the first five books of the Bible this year. (3) A survey of Jewish history. (4) Current Jewish events. (5) A presentation of Judaism. Questions and discussion are always welcome. The response continues to be very satisfactory, and there is definite promise of having an educated laity with Jewish religious convictions in this hitherto neglected area.

In and around Indianapolis, just from memory, there are these communities not now served by any rabbi: Anderson, Connersville, New Castle, Shelbyville, Columbus, Crawfordsville and Richmond. In all except one, there must be close to fifty Jewish souls. These families, except for an occasional holiday attendance at services here, have practically no religious Jewish contact. In Anderson, the community is large enough to set itself up on a basis similar to Kokomo, Muncie and Marion, where a congregation has been organized, a Temple built, and regular services are conducted every other week by student rabbis from Cincinnati.

What the situation is in other parts of the State, the Post cannot say, but if six rabbis in Indianapolis have not organized to serve the surrounding territories, then one and two rabbis here and there throughout the state certainly cannot be expected to do the job in their district by themselves. Michigan, with a problem similar to that of Indiana, solved it through its State Rabbinical Conference by employing a full time "circuit-rider" rabbi.

Who is there to say that this problem is other than that of the rabbi's. Yet the one objection to the formation of a rabbinical group has been that the need is not there, although The Post has continued to pound away at the thesis that the rabbis find their domain continually attacked and stretches whacked off from time to time, and unless organized to do a militant job will find lay Jewish organizations usurping more and more of their duties and privileges.

For instance the problems of the unaffiliated. Whatever the percentage in Indianapolis, fifty or twenty-five per cent, or more or less, there is no question but that there is a great body of unaffiliated Jews in Indianapolis especially among the younger married couples. Some concerted drive, with all the congregations pooling their efforts, so that a list of all members in all the city's synagogues could be computed, and a factual record of the unaffiliated furnished every congregation could be the start of a concerted city-wide drive to register these in some synagogue. B'nai B'rith, the Zionists, Hadassah or Council, continually conduct membership drives, yet the basis of all Jewish life do very little in this line.

Then how about attendance?

And so forth and so on. If one or two rabbis will only take the lead and consult among their colleagues in connection with the projected council, certainly one will be organized.

TOWN CRIER

By G. M. C.

Walking in front of the Circle Theater Tuesday afternoon I ran into Lt. Bud Messler, who was waiting for a bus. He looks fine, slendered down, and sun-tanned. "Bud" looks as if he could take on a whole squad of Nazis. He is only one week a lieutenant, and is headed for Camp Wheeler, Ga., from where he will be shipped to a permanent station. Walking over to Ohio Street, I ran into Dick and Carolyn Efroymson, or I should say Lt. Efroymson, and the handsome boy and girl. Dick looked exceptionally fit, and they were really happy to be back in Indianapolis, for even so short a visit. I talked to Dick, who is stationed at Jacksonville, Fla., about his position in the Indiana-Kentucky State Association of B'nai B'rith, in which organization he is deservedly second vice president. He said he was appreciative of the honor although he couldn't serve, but that he didn't feel that he should keep going up at this time, because there was work that needed to be done in the Association and he couldn't foresee any quick end to the war. Dick's attitude on this struck me as being just like him, and certainly fairminded and understanding, and will certainly ease the problem of the nominating committee of the Association.

* * *

The first greeting from any state rabbi was one from Rabbi Milton Greenwald of Evansville. It praised The Post highly. What happened? I tried to keep all the greetings together to turn in to the printer at one time, and when that time came the one from Rabbi Greenwald was missing, lost somewhere in the job of getting out a thirty-two page issue.

* * *

I get most of our news beats from friends, and not a few of these come from out-of-town rabbis, etc. I just missed two however, one nobody's fault, and the other because of the general inability of most people to tell what is news. The first scoop, the one about the Z. O. A. convention being held in Columbus, O., I almost got one week before it was announced nationally. A friend started to call me just after we had gone to press on Thursday. The other item, about George Rabinoff going to Chicago as head of that city's Jewish Charities, was lodged in Joe Hyman's head for months, so he says. When the news about George, who used to be in Indianapolis before Mr. Hyman, came through this week I told Mr. Hyman and he said, "Oh, I knew that months ago."

GOLDSTEIN—Our heartfelt thanks are extended to our friends for their help and sympathy received at the death of our son and brother, Paul Goldstein. We wish to thank the Aaron-Ruben Funeral Home for their efficient services. Goldstein family.

FINKMAN—Our heartfelt thanks are extended to our firends for their help and sympathy received at the death of our father. We especially wish to thank Rabbi M. M. Feuerlicht for his consoling message. We also wish to thank the Aaron-Ruben Funeral Home for their efficient services. Mrs. David Abstine, Mrs. Pauline Hersely.

ON THE RECORD

ON PEACE FEELERS IN GENERAL

By DOROTHY THOMPSON

(Released by The Bell Syndicate, Inc.)

FROM THE BEGINNING Hitler hoped to win this war largely by diplomatic means. His strategy was to achieve critical positions—Austria, Czecho-Slovakia, and, possibly Poland, by diplomacy, follow these diplomatic gains by short blitzes, then return to diplomacy, and thus resolve the war that way.

Thus, before the attack on Poland, he offered the pact to Russia; after the fall of Poland he offered peace to France and Britain; after the successful blitz against the Low Countries and France, he offered peace to Britain. Before the campaign against Russia, he offered an alliance to Britain, after an outright alliance had been refused by Russia.

Machiavelli remarks that all despots maintain their power by the same means through which they achieve it. Hitler conquered Germany itself by a combination of force and internal diplomacy. Like most politicians, and like all paranoiacs, he hopes continually to repeat a successful pattern.

No matter what the fortunes of the Third Reich were, Hitler would nevertheless attempt the diplomatic method of achieving his aims. But since his fortunes are low, his efforts are desperate. And it is significant that he is no longer trying to deal directly, but indirectly, through his satellites.

* * *

HITLER HAS PASSED the climax of his power. He has won everything he possibly could win, and if he could hold it, would emerge as the greatest conqueror since Alexander. Ten years from now his German Empire—if he could get a negotiated peace leaving him all or most of what he has—would be the greatest power on earth, and invincible.

"Leaving him all" by no means depends upon incorporation of the territories he occupies into the German Reich. Puppet and satellite governments would be as useful for his purposes. All he needs is a European system dominated by a German central power, plus the dissolution of the present Grand Alliance between the Anglo-American countries and the Soviet Union.

Now, putting oneself for a moment, into the mind of Hitler, how does he think he can achieve this?

He had hoped to achieve it by knocking out the Russian armies. Now he knows he is not going to succeed in this. His agents are even admitting it openly. A principle of German propaganda has been, in the past, never to admit any weakness. So, if they themselves admit that it is impossible to defeat Russia, it is not because of love of truth, but because Hitler is playing a diplomatic game.

* * *

HITLER'S GAMES are never played openly. One always has to ask oneself why he is doing what he is, since the obvious answer is seldom the right one.

The statement that the German armies are unable to defeat the Russian armies could have two political objectives: to come to peace terms with the Russians, or, to appeal to the west for salvation **from** the Russians. Either is a threat to the Anglo-American alliance with Russia.

He pursues his attempt to drive a rift in subtle ways. First, he announces that he has been negotiating with the Russians—not openly, but in such a manner that he can repudiate it if desirable.

Then, he pushes into the foreground those of his satellites whom the world regards as pitiable victims. Rumania lets it be known that she desires to get out of the war. Undoubtedly Rumania does, but it also serves Hitler's purposes at this moment. The military consequences of such a step would be negligible for the Germans. The Rumanian military strength has been pulverized in two years of war in Russia. Whether Rumania would be able to withdraw from Russia the remnants of its divisions is doubtful. There would be advantages for Germany were Rumania to be safe from invasion and bombing. It is the source of much of Hitler's oil.

* * *

IN A POLITICAL sense Rumania would be Nazi-occupied territory in any case. German influence is strong enough to overthrow any government that it chooses and recognizes another one. It is impossible to "liberate" Rumania before the German armies are defeated.

But, in the diplomatic field, the negotiations are advantageous for Germany. Hitler was delighted to instigate a quarrel between Poland and the Soviet Union, over the question of the future border line and the treatment of Polish officers in Russia.

Now, he hopes to make another dispute, over the question of Russia. If the western powers should accept any Rumanian offers without having previously reached an absolute agreement with Russia there again would be a rift.

And, if we begin to negotiate with Fascist and collaborationist governments, we soften up the resolution not to negotiate with Hitler himself or some representative of Hitler.

* * *

WE CAN COUNT on being in, for months, for this kind of political warfare. There are questions that must always be asked when peace feelers are put out. Do they emanate from really independent governments?

And—is there absolute agreement between ourselves and Russia?

Let us be cautious lest we be seduced by what is, apparently, a diplomatic success for ourselves. Hitler's peace offers, direct or indirect, have always been full of booby traps.

The Editor's Chair,

(Continued from Page 6)

believe that Communism will replace Nazism as the foe of other Allied Nations, but these Jews almost invariably believe that Jews are a religious community, and not a racial group or a people, so that the visit of the two Russian Jewish leaders, and their speeches along the line that Jews of the world must be united to destroy Hitlerism, would only aggravate this group, instead of placating them.

Oh, I know that all the Jewish leaders are members of the reception committee, and I don't believe that we should go around insulting the delegation or make them feel uncomfortable, but I do contend that someone has misguided USSR Jews into believing that this trip is sound and logical and necessary, all of which it definitely is not.

I am willing to be convinced however, and if any readers will be patient enough to take the time to explain, I will be glad to listen or read.

* * *

I have a letter from Chaplain Sydney K. Mossman, whom you all know by his writings from time to time in The Post as Rabbi Mossman of Hammond, Ind. Although a personal letter, it is full of interesting items and I'm sure Chaplain Mossman won't object to my reprinting it, so here it is:

* * *

Dear Gabe,

Just think, seven weeks ago I was a civilian, and now I am a soldier. The metamorphosis has been remarkable. I walk, talk, and even think like a soldier. In fact (and I am ashamed of it) whenever I am with civilians I feel a little out of place. If ever in my life I felt that I was of service it is now. When on the first night (it was Shevuos) the men met me at services it was actually thrilling to have them come up and crowd around me and exclaim "at last we have a Jewish chaplain." Of course we have problems in getting them to services, but how different are the problems. I faintly remember how in civilian life the excuses ran all the way from company to other engagements. Here the reason is "inspection" and believe me to anyone who knows a soldier's life there could never be a more valid reason. And yet despite the fact that they scrub barracks and polish shoes and rifles on Friday night still these men come to the services.

As for induction well to put it mildly it was and is quite strenuous. I am assigned to a fighting outfit. The 78th is a battle unit and everyone is expected to be in shape for the works. So I train just as do the soldiers. I take exercises every day, I hike once a week regularly, I get up early every morning and in general I am one of the men. It's a grand feeling to know that when the men come in to see me with their troubles that I am going through the same things that they are going through.

How is the Post getting along? Since I miss it how about putting me on your soldier's mailing list. There are moments when I do have faint recollections of having once been a civilian rabbi and having written editorials. Of course now that I am a Harvard graduate I feel qualified to write even for the New York Times.

Well give my regards to the rabbis whom I know. Tell them that it sure is a grand feeling being here and that I wouldn't change with any of them despite all the work and sacrifice. How about a letter?

Your friend,

SYD.

Chaplain Sydney K. Mossman,
Camp Buttner,
North Carolina.

J.E.A. Summer School Plans Closing Program

The summer course of the Jewish Educational Association will close with an assembly and memorial service program at 10:30 a. m. Sunday, July 11, in the vestry rooms at Beth El. A dramatization of the history of the Jew in the United States will be presented by the dramatic groups of the summer school, in which over 70 children are enrolled. The assembly will close with a memorial service to the martyred Jews of Europe.

The course comprises Hebrew reading and conversation, arts and crafts, Bible stories, Jewish conceptions and institutions, and prayer. There are also two regular Bar Mitzvah classes.

The public is invited to the program and parents have been asked to bring their children to participate in the memorial service.

Indianapolis Hebrew Cong.

Services will take place tonight at 8 p. m. and on Saturday morning services will be held at 10:30 a. m. Kaddish will be recited for the following, the anniversary of whose death occurs during this week: Mr. Samuel Rubens, Miss Marya Goldblatt, Mr. Joseph Freyer, Mr. Sigmund Benjamin, Mrs. Babette Rheinbreiner, Mrs. Edith Cohn, Mrs. Kate Feuerlicht, and Mr. David Landman, and for Mrs. Frances Jacobs, who died on June 26, and Mrs. Mayme Hamburger, who died on June 25.

DAVID M. COOK, Attorney.

NOTICE OF APPOINTMENT

NOTICE IS HEREBY GIVEN, That the undersigned has duly qualified as Administrator of Estate of Emma Schubert Bopp, deceased, late of Marion County, Indiana. Said Estate is supposed to be solvent.

FRANK C. BOPP.
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Newcomers Serve Supper at Kirshbaum

The USO-JWB supper last Sunday was sponsored by the newcomers Group. On the committee were Mrs. Nandor Fruchter and Mrs. Alfred Greenbaum, co-chairmen and the Mesdames Hans Buchholz, Hugo Cahn, G. Eichenberg, Walter Hess, Ilka Plaschkes, Max Schreier, Armin Schwadron, Ludwig Zobel, Mssrs. Alfred Greenbaum, Phillip Juran, Eugene Loeb, and Rabbi Nandor Fruchter.

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The SOCIETY Page

Synagogue Ceremony To Unite Zelda Cohen And Sidney Gall

The wedding of Miss Zelda Cohen, daughter of Mr. and Mrs. George Cohen of 5903 Guilford Ave., and Sidney Gall, son of Mr. and Mrs. Philip Gall of Le Mr. and Mrs. Philip Gall of Lexington, Ky., will take place at 5 p. m., Sunday, July 4 at the Knesses Israel Synagogue, Rabbi David Shapiro officiating, assisted by Cantor Levin. It will be a family wedding and immediately following the ceremony a dinner will be served at the synagogue. Present from out-of-

The honeymoon trip will be to Chicago and the couple will live temporarily with the bride's parents.

The bride-to-be was honor guest at a dinner and miscellaneous shower for 90, Tuesday evening, June 29, at the Women's Department Club given by Mesdames Rose Samuel and Meyer B. Cohen.

Guests from Distant Points Here for Visits

Summer weather has been the incentive for many visits by out-of- state relatives and friends to many local homes recently. Others will arrive today and over the weekend.

Mr. and Mrs. M. Silver are expecting the arrival today of Mr. and Mrs. Charles Silver and son Buddy of Cincinnati, who will visit them over the Fourth, and of Mrs. Alice Hofeld of Chicago, who will remain for a week.

Mrs. Esther Levin Block of Philadelphia visited this week with her brothers Harry and Leon Levin, her sister Helen Lee Levin, and with Capt. and Mrs. Harry Kahan of Camp Atterbury She came via Terre Haute and Chicago, where she visited with her sister, Mrs. Elias Berkowitz and with her daughter and son-in-law, Mr. and Mrs. Victor Kremens.

Here for the summer are Mrs. Abraham P. Fisher and son Robert, of New York and Mrs. Nettie Freyer, sister and mother of Mrs. Louis Trinz. Mrs. Fisher will take a house for the summer and will be joined by her mother who is at present a guest of Mrs. Trinz.

Mrs. Edward R. Green and daughter Mrs. Gerald Rubin who have been in California for the past year, are visiting Mrs. Green's sister, Miss Gertrude Wineman.

Mrs. Elizabeth Steinberg has reurned home after a two week visit with her sister, Mrs. Victor Goldberg.

To Wed Sunday

ZELDA COHEN

Bernice Kline Wed In Texas To Cpl. Katz

The marriage has been anounced of Bernice Kline, daughter of Mr. and Mrs. Michael Kline, 3959 Park Ave., to Cpl. Sidney Katz, son of Mr. and Mrs Samuel Katz, Newark, N. J., on Sunday, June 20. The wedding, a military ceremony, took place in Beth Israel Temple in Paris, Tex., with Rabbi Eli Brody officiating. Cpl. Katz si stationed at Camp Maxey, Tex., near Paris. A wedding dinner followed at the Hotel Gibraltar in Paris. Cpl. and Mrs. Katz left for a wedding trip to Dallas.

Present at the ceremony from out of town were the bride's mother, Mrs. Michael Kline, the groom's mother, Mrs. Samuel Katz, and the groom's sister. The young couple expect to be in Indianapolis soon, when Cpl. Katz is on furlough.

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Louisville Girl To Wed Irvin Talesnisk

Mr. and Mrs. Louis J. Newman of Louisville, annouce the engagement of their daughter, Ruth, and Lt. Irvin Talesnick, Ft. Knox, Ky., son of Mr. and Mrs. Louis Talesnick, 5425 N. Penn. No date has been set for the wedding.

Bar Mitzvah

Mr. and Mrs. Samuel Klein, 2928 Ruckle Street announce the Bar Mitzvah of their son Arthur, at 9 a. m. Saturday, July 10 at Beth El Zedeck Temple. Open house in his honor will be held Sunday from 5 to 10 p. m.. All relatives and friends are invited.

Births

Mr. and Mrs. Sol Gernstein, 3726 N. Meridian St., announce the birth of a daughter Saturday, June 26 at the Methodist Hospital. The baby has been named Gail Phyllis.

• • •

Mr. and Mrs. Hershell Rudy, 5140 Crittenden Ave. announce the birth of a daughter June 23, at the Coleman Hospital.

Mrs. Isaac Rice of Lafayette spent a day in Indianapolis last week.

Mr. and Mrs. E. I. Meyer and children Ann and Jo are visiting Mrs. Meyer's parents, Mr. and Mrs. Louis J. Borinstein. They came to be with them on their 35th wedding anniversary, June 30. Mrs. Alvin Cohen and Mrs. Robert Borinstein are also with them.

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Anniversary Edition

THE JEWISH POST

Second Section

A JOURNAL FOR INDIANA JEWRY

Creative Cycle Broken When Jew Leaves Fold — Waldo Frank

For an old issue of The Synagogue Magazine now combined with the Reform magazine, Waldo Frank, eminent American author and critic wrote this timely article, "That Israel May Live." It is reprinted here by special arrangement with the editor of The Synagogue."

By WALDO FRANK

IN HIS recent book, "A Travers le Desastre," Jacques Maritain, whose love for Israel is deep, deplores "the striking lack of prophets among the Jews in whom, persecuted throughout the world, the spirit of prophecy remains unlighted." M. Maritain would not deny that there are Jews today of high genius in all fields of the mind and spirit. What he has noted, perhaps unconsciously, is the almost irresistible propulsion of creative Jewish men away from the Jewish fold: their seemingly basic need, in order to express themselves, to leave Israel and Judaism behind them. Who would deny for instance, that there was in a philosopher like Bergson, a definite religious strain which grew stronger, deeper, and eventually in his last book: "Les Deux Sources de la Morale et de la Religion" overwhelmed the abstract thinker? Who can fail to see in a consciously secular scientist like Freud a moral devotion, a rugged stubborn purity and ruthlessness of spirit, that are not only religious but specifically Jewish? Take the outstanding contemporary Jews in almost every domain: a father and protector of artists in New York's Philistia, like Alfred Stieglitz; a literary genius like Franz Kafka; a passionate servant of atheist world-revolution like Leon Trotsky—you will find in them all the wholeness of love in their cause and for mankind, the integration of their lives and their vision, which relate them to the family of prophets, indeed of Jewish Prophets; and at the same time you will find them estranged from or indifferent to the great Jewish traditions which formed and fed them.

The Creative Cycle Broken

It is true that thousands of such able but "lost" Jews go out into the world, loving and trying to practice in a secular form that social justice whose heart is the Jewish love of one's brother in God. It is true that the average unbelieving Jew brings into the Gentile world more than an average devotion to truth and charity. And the world benefits by this; but not the body of Israel. The creative cycle is broken; the seed is scattered.

In the terms of that immediate Vision of God, whereby the Jews have lived, the loss is even greater. There are good Priests in Israel today, and I say nothing against them; indeed, I pray them to accept the humility in which I speak of Jewish matters. But in all previous times, these pastors have performed their Jewish duties, guided and nurtured by wise and holy men — by the seers and knowers who were not remote from their Jewish communes; who translated the word of God into the daily act, the daily bread of their humble brothers; who solved the homely problems of men and women in the light of an eternal Vision, because they were as close to the problems as they were to the Vision. Of such immediate relations were born the Talmud, the Rabbinic Responsa; and by means of them, Israel not alone survived; he reached his greatest cultural heights. I, for one, am convinced that medieval Europe marked in some ways the highest glory of Israel. There were

(Continued on Page 2)

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Creative Cycle Broken When Jew Leaves Fold—Waldo Frank

(Continued from Page 1)

the communities, each one ostensibly a little island in the storming Gentile sea; but truly these "islands" were joined together and were organically knit with the Christian world. Perhaps they were despised, persecuted, subject to periodic pogroms; the integral connection between the Jewries and the outer world, as between the Jewish community and the men who represented Israel's highest creative power, was unbroken.

Let us examine this historic health; to understand it will at once shed light on the present disease of Judaism; on the sinister truth that today what is creative and inspired in Israel has the fatal tendency to abandon Jewish forms and Jewish life; leaving the community like a prostrate body without eyes and mind, at the tragic hour when the sheer need of self-preservation cries for the vision and for quick deep thinking.

The survival of the Jews in Christian Europe was no miracle; the miracle (if any) was the marvelous equipment of the Jews for survival. Every Jew was some kind of producer either for Jewry or for the world. Even the hated money-lender provided the isolated economics of Europe with the beginnings of exchange and integration which were to eventuate in the modern industrial system. The Jews were on the side of progress in strictly socio-economic terms. The revolutionary class was the burghers; and these were the Jews' natural allies.

In the fields of ideas, science, religion, the Jews also were of the vanguard. Gabirol, Maimonides, Crescas nourished Europe, but wrote for his own people. The Jewish cartographers and financiers served in the same act their own Jewish interests, their Princes and the world's future. It has, I believe, been definitely established by the unbiased Spanish historian, Salvador de Madariaga, that Columbus was the grandson of Catalan Jews; but even if this were not so, his work was made possible by the previous collaboration of Jewish navigators, Jewish men of science —and by the direct inspiration of Isaiah. There was organic continuity and integration between the highest forces of Israel, the common life of the Jews and the progressive direction of the world. This relation not alone justified the Jews; it made them live, and it provided the socio-intellectual rationale of their survival.

Traditional Jewish Commune

Within the Jewish commune itself, the head and the heart ruled: I mean, the rabbis, the scholars, the good men, the inspired men. In the Gentile world, where the problem of survival was less acute, this was not the case: a dualism reigned that gave the leadership to brawn and belly (soldiers and landlords, later, demagogues and millionaires) irrespective of moral eminence. The Christian world too, had its "head and heart": its wise men and its seers; they did not rule even by indirection. It is not clearly seen, even today, that the 613 commandments were a methodology for living: an actual means for bringing God into the texture of daily Jewish practice not alone by precept, but by the assimilation of the Jews' creative genius. The singer could fuse the music welling from his heart into the synagogual service; the young poet's passion could accompany the ancestral Psalmist and Prophet. The wise man found no problem high or low which his community did not invite him to solve: whether it was some technicality of commerce, some subtle marital conflict, or the transcendent mystery of God in the daily life of Jewry.

Without the inward integration of forces, there could have been in continuity from Jewry to Christendom and Islam. A self-stultified Israel could scarcely have survived in the hostile world; it was only because the truth was clearly expressed within Jewish life that Christian and Moslem were compelled again and again to recognize and deal with Israel. It was the Jews' devotion to God that made visible to the Gentile, despite the virulent Jew-baiting, that one God was immanent upon the world, that a kindred ideal of service to the transcendent meanings of life allied all the peoples.

Jews Belonged to the World

I repeat: the Jews got along in the world, because they proved that they belonged in the world. The nucleus of this evidence was the Jewish commune. From humblest servant to most inspired religious genius, the Jews belonged together because they worked, loved, dreamed together. And they survived in the Gentile world because (both as factors in a loose economic system and as witnesses of the Truth) they belonged in it; and because despite every discord, they shared the values of the best and strongest of their brothers.

The action of the Jews among themselves was based on love; the work of the Jews with the outside world was based on function. Both kinds of action depended upon and nourished Knowledge. And the Jews, aggressively, in their ethic, their ritual, their use of their own seers and poets, encouraged Knowledge.

A threatened organism has to know its strength; and the source of strength for a cultural organism like the Jews is Knowledge —the sole fundamental source. As difficulties grew in Israel, it cultivated means for knowledge. The mystical periods—of the Kabala, Chasidism, etc.—may appear to us clumsy and of archaic form; they were none the less developments, in accord with the spirit of their times, of Israel's Knowledge. The core of this Knowledge is relationship with God: to shift to a truer figure, this Knowledge is the breath of Israel without which, constantly renewed, it must stifle and die. A biological organism has to breathe air; the cultural organism that is the Jews has to breathe God.

II.

I AM speaking, not in metaphors and riddles, but of a process factual as the intake of air by our lungs and blood. The Jews have become a people who believe many things and know nothing. We can believe in God and serve Mammon. We can believe in the dignity of man and act cowards; we can believe in truths and live ideas. We can believe we're Jews by venerating the traditions of the fathers, listening in silence to the preachments of our rabbis, accepting

(Continued on Page 3)

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CORP. KESSEL'S RITA FIGURES IN NEWS AS PICTURE THOUGHT LUCKY (BEAUTIFUL)

By Jewish Telegraphic Agency

NEW YORK—Remember Corporal Bernard Kessel, the New York gunner who personally invaded Oran in an army tank? Sure you do. Recently his latest letter from North Africa, written to his family, told how he had forfeited a promotion in order to stay where the real fighting was. And you can't have forgotten his fiance, Rita Weinberg, of the Bronx, whose picture was tacked to the wall of the tank that Kessel carried into battle, piling up an entire column of Nazi vehicles and baffling the Oran townsfolk.

Anyway, further news of Cpl. Kessel's tank, if not of Cpl. Kessel, turned up in Rita Weinberg's mail box the other day. Peter F. Hughes, of the British North African Forces, had written to tell her that Kessel wasn't the only lad who found Rita's picture lucky.

"Some months ago," Peter's letter began, "I took over a tank from an American regiment. While I was checking things over inside it I found on the floor by the side of the gun a photograph, and a very attractive one too. I was so struck by it (as were the rest of my troop) that I kept it as a lucky charm and as a reminder of more pleasant times. Since then it has been through severe action with us and the only time one of the troop was killed was when the photograph was not with us. For this reason I do not want to part with it although I know now whose it is.

"I often wondered who 'Rita' was, Rita being the name on the back of the photograph, but little did I think that I should ever find out. However, a member of my troop was recently reading Life, an American magazine. To his surprise he suddenly found a copy of the photograph which he had come to know so well, together with the fine story of how it came to be where he found it. He brought this article back to me and I have it, together wth the original photograph, in front of me now. If you, or Bernard, want it back I'll send it back, but please send me another one as we do regard it as lucky. Cheerio, and thanks for what you've done for me and my chaps."

Creative Cycle

(Continued from Page 2)

the Bible as an inspired word—and make of our daily lives a constant deliberate denial of the Israel and the God we believe in. With knowledge, it is not so; for knowledge is experience and act. What we know we do; what we make we know. What we know, we are.

Jew Knew God

Now, I am aware that the confession: "The good that I would do, I do not do and the evil I would not do, that I do," may be applied to every religion, to every human being. It may seem that I am unduly severe with the Jewish people. But life—and God—are the severe ones. Much having been alloted to the Jews in the deep Drama of Man, much is expected of them. An exalted standard of God's love has become their very substance. And their way of life made it real. Unlike the other culture-peoples (in whom knowledge and prophecy remained haphazard personal achievements), the Jews as a people became knowers — which means Doers: they were not content to be believers. They did not, like the Platonizing Greeks, believe in God; they knew first of all the nature of Man and this knowing meant to love and to strive; and the substance of these human deeds was to know God. The Jew enacted the reality of Man by furthering Man's dignity and common brotherhood. That was to know God. The Jew did not believe that it was pleasant and profitable to seek truth and the idea of God: he knew that God was of the dynamic substance of man, real as the blood. Insofar as he knew it, he established truth and love upon the earth; insofar as he did it, he knew God.

The knowledge of God has a personal dimension in daily action. It has also a social dimension. The man who knows himself (the sole conduit to knowing God) is aware of his responsible, fraternal, relationship with every human life; knows his organic need to enact this brotherhood for his own health in the normal daily dealings of family and community. The fruit is democracy and justice. The sole seed from which these spring is love: the love that men can know only insofar as they have known God and as the petty love of their individual class and communal egoism are, by the great love, overpowered. The social enactment of knowledge is therefore an ethic: both an individual and a political ethic.

Knowers Meant Doers

Another means whereby knowledge is achieved in the individual and the commune is aesthetic. The artistic act (including of course, the written and spoken word) is an organism of cognition. (Not a means of information.) Through it, the connectedness between the self and the non-self is experienced. Philosophy and science and theology establish the belief in this connectedness, adumbrating it until man is linked with the Cosmos. Art establishes, not the belief, but the knowledge—adumbrating it to the high art that links man with God and that discovers God in man, and that we know as Scripture. That is all that beauty means: the recognition of an experience of harmony, unity, love, between our self and what we contemplate, bringing the word beautiful to our hearts. The artist is not consciously concerned with beauty but with truth: beauty is the effect in us of the experience he has made possible. The artist is an artisan of knowledge; and as his scope deepens, as his materials become universal, we call him seer and prophet. We prate enough about art; we fill pages of our papers with "literary news": almost all of it is alien to art's main purpose which is not to titillate, drug, flatter or inform. We forget the relation between the artist and the knower.

Now it is plain, that the old Jewish community I have described was a remarkably good instrument for knowledge. In the slang of our day, "it had just about everything." Its members through a thousand daily deeds suffused God into their lives; its social hierarchy gave leadership to its devoted and far-seeing men; it assimilated in the synagogual and home ceremonies the experience of its artists and knowers; in its ties with the outer world, it performed economic works that were in the dynamic direction of that social justice which is an imperative of Jewish knowledge; finally in the thought of its men of science and religion it was in harmony with the progressive forces of the Gentiles.

Not So Today

And it is equally plain that the modern Jewish community (because it is archetypical, let us confine ourselves to the American scene) "has very little"; has ceased, in every respect that I have noted, to be a kindred instrument of knowledge. This community today finds itself a minority group in an exploding world. The same historical process which, six hundred years ago, allied it with the progress-

(Continued on Page 7)

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Muncie Sisterhood Elects Mrs. Plank

Special

MUNCIE—At a special meeting of the Beth El Sisterhood called by Mrs. Lillian Indorf, the follow- officers were elected: Mrs. Berl Plank, president; Mrs. Gertrude Pazol, first vice president; Mrs. Indorf, second vice president; Mrs. Edith Hollander, secretary; Mrs. Hazel Winick, treasurer.

Personals — Mrs. Louis Conne is in New York visiting her daughter, Mrs. Francis Seidenberg. Pvt. and Bernard Freund of Columbus, O., were visiting their parents, Mr. and Mrs. William Freund. Mr. and Mrs. Maurice Hertz and daughter, Ann, are back from Rochester, Minn., and Mrs. Hertz left for Flint, Mich., where she will spend a few weeks with her daughter, Mrs. Bea Cossman, formerly of Muncie, who is now recovering from an operation. Mr. Lou Novik and Berl Plank were delegates of the Muncie Lodge of the B'nai B'rith and attended the meeting at Lafayette, Ind., last Sunday. They were accompanied by the wives. Mr. and Mrs. Sam Gold are now spending a few weeks in South Haven, Mich. Mrs. Archie Lapin and daughters, Florence and Rochelle, are at Michigan City for several weeks. Mr. and Mrs. Sam Jaffee are leaving for South Haven, Mich.

Say F.D.R., Churchill To Worry About Palestine

By BORIS SMOLAR

NEW YORK—President Roosevelt and Winston Churchill may personally look into the question of Arab-Jewish relations. It is

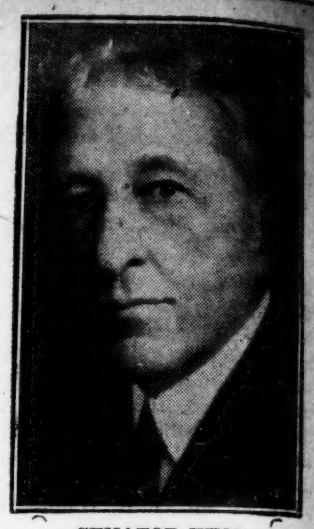
(Continued on Page 5)

IF I WERE A JEW

FORMER SENATOR ASKS QUESTION AND ANSWERS IT OVER RADIO

U. S. Senator William H. King is known as one of the staunchest friends of the Jewish people and of the Zionist movement. He has on frequent occasions raised his voice, both on the floor of the Senate and at large public rallies, in protest against injustices perpetrated upon the Jews everywhere. He has visited Palestine twice —in 1928 and 1933, and each time returned full of enthusiasm for Jewish achievements in Palestine. Sen. King played a vital part in securing the endorsement of the American Government and people for the Balfour Declaration and the Palestine Mandate. He is vice-chairman of the recently organized American Palestine Committee headed by Senators Wagner and McNary. The following is the text of an address he delivered over New York Radio Station WQXR.

By WILLIAM H. KING
Former U. S. Senator of Utah



SENATOR KING

MY interest in Zionism and Palestine is not something new. Many years ago when first the heroic stature of the Zionist concept was brought to my attention, I realized that here was a fundamental approach and a practical solution to a world problem affecting both Jews and non-Jews alike. Indeed, even in my youthful days, I believed that the Holy Land would be redeemed and become the home of millions of dispersed Israel.

Why Zionism? To me this question is indeed superfluous. We might as well ask—why democracy? Why justice? Why right dealing? Why fair play? Why continue living? The desire to re-establish a Jewish Homeland in Palestine, I believe, is instinctive in the hearts of all members of the Hebrew race who retain their sense of affiliation with their people or who are not indifferent to the great achievements and the epic history of Jewry.

Every non-Jew and certainly every Christian who holds dear the principles of liberty, of charity and faith, should be imbued with a desire to assist wherever he may, in rectifying an ancient wrong, and once and for all remedy the homelessness of the Jewish people. To me this means the reestablishment of a Jewish commonwealth in Palestine.

Why Zionism? I am trying to think of myself as a Jew; if I were, would I be a Zionist?

If I were a Jew I would take enormous pride in the cultural heritage of the Jewish people. It would be a source of great moral strength to me to know that among my ancestors were men like Moses—and mighty prophets of both Old and New Testament. I would recall, with deep emotion, the long list of heroes and martyrs and with pride and satisfaction and catalogue the names of learned men, artists, scientists and dreamers, who were my ancestors. I would make their culture, their spiritual qualities, their longing for the world's redemption, my heritage, and I would be proud to be one link in this unending chain. I would feel that there are still many visions hidden in the soul of the Jew and I would eagerly anticipate the new great truths which might yet be revealed to the world by my people. I would understand that if a great culture is to flourish it must have a home life favorable to the growth of this culture. The myriad links that would bind men to Palestine would convince me that in Palestine can this, my people, now so beset on every side, arise again, and continue in a free unhampered way of its own choice.

Were I of the Jewish race, I would recognize that in most of

(Continued on Page 6)

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Our Film Folks of HOLLYWOOD

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By HELEN ZIGMOND

HOLLYWOOD — May we present Ralph Lawrence? That's the nom de film of your old friend, Moish Oysher. With the anglicized monicker he'll oscillate the air waves, warbling the song he sings in his forthcoming picture, "Russia."

* * *

Talkietown Goes Liter-Airy: Theda Bara condenses her life between the covers of a tome. If complete it will have to begin way back when she was little Theodosia Goodman. Larry Adler brightens up the linotypes with an "I" yarn, which will be at your favorite book store jacketed as "From Hand to Mouth." Author George Jessel quickly follows his autobiog with a novel, title of which is, "And the Stars Followed." All about Hollywood, of course Georgie also has a contract to do six articles for PM, New York daily. Subject—"Hollywood at War." A volume tagged, "Hitler and the Ten Commandments," will soon be off the presses — comprised of chapters by well-known writers, among which will be Franz Werfel. Is it rumor or publicity that Aleen Weisstein Leslie (Pittsburghers, please note) will have a play on Broadway come fall? Report is that she also awaits another creation via stork delivery. The life legend of the Dolly Sisters is being pondered for pix at one of the majors. The screen version should give Harry Richman a part—he was once their piano-pedaler.

* * *

That air medal bestowed on William Wyler was for "the courage and skill he displayed as an observer on five bomber missions with the 8th U. S. Air Force."

* * *

"We Will Never Die," the massive pageant in memory of Europe's Jewish dead, will be presented at the Hollywood Bowl July 11 and 12. John Garfield, Edward Robinson, and a thousand others will take part in it. The spectacle has thus far been seen in New York, Washington, Chicago, Boston and Philadelphia.

* * *

Film Fax: We hear the Helmut Dantines are separating. Bobby Breen, the former boy singing star, was graduated from Beverly Hills High School this week. He's in—he's out—now they've decided that Al Jolson is not the type for his own biografilm, but they will retain his voice for the mammy songs. Nearly every Sunday night you will find a concert, string quartets, trios, etcetera, at Emil Ludwig's home in Santa Monica. Helmut Dantine has entered the National Association Chess Tourney. He was seventh ranking player in Vienna. Faye Simon, daughter of Fanchon, is camera testing. Fanchon is a producer of dance units for movie-theater stage shows.

* * *

In three weeks John Garfield visited seventy-five camps! For the past year he has worked ceaselessly in every kind of a tour, drive, or benefit to further the war effort. Was the first to visit the U. S. bases in the Caribbean—has been travelling at an exhaustive pace—and all the while has shied from publicity on this score.

* * *

From the Warner wigwam comes the announcement that a film will soon be in production depicting the heroism of the fighting men and women of the United Nations. Titled, "Battle Cry," it will stress the theme of brotherhood in this common struggle against Fascism. Each reel will unfold the story of an individual fighter — American, English, Cinese, Russian, white man, black man, etc. It will point up the idea that "since we are all fighting for the same thing—a free world for free peoples—we must stick together after the war to keep this Free World."

Lt. "Bud" Mossler Now

Lt. Liebert I. Mossler now! He received his 2nd lieutenant's bar at Ft. Benning, Ga.

Say F.D.R., Churchill

(Continued from Page 4)

understood that they consider the Palestine situation part and parcel of the international problems which must be solved before the post-war world achieves stabilization.

It seems that Churchill does not agree with the views of his foreign secretary, Anthony Eden, on Palestine. And Eden's views are not encouraging for Jews.

Dr. Weizmann is contemplating leaving for London at the end of this month, even if this necessitates his returning to the United States a few weeks later.

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FORMER SENATOR DISCUSSES IF I WERE A JEW

(Continued from Page 4)

Europe today anti-Semitism is a blatant, ignominious and hideous fact. I would not hide my head in the sands and expect that just because I would not face this fact, this curse brought on by tyranny and dictatorship, would disappear. I could not appease my enemies because I know there is no appeasing villany and crime and tyranny; I would face these facts courageously, and I would draw inevitable conclusions. I would recognize the fact that at the end of the war there will be millions of my race who will have to leave their countries of birth, because the poison of intolerance has been injected into society by some of the most wicked men the world has known.

I would exercise the vaunted gift of Jewry, and in a practical way attempt to find a solution to this problem, as a practical matter, dealing with practical possibilities. I would therefore conclude that Palestine must become the future home of millions of these unfortunates. I would face the reality that of all the proposed havens of refuge there is none that offers the possibilities Palestine does. And therefore I would be a Zionist.

Must Solve Problems Themselves

If I were of the Jewish race with proper regard for its mission and place in this world, I would know that the solution of the serious and difficult problems will come, not so much because of the good will of others, valuable though that may be, but because my fellow associates must solve these problems themselves. I would feel that they must rely primarily upon their own efforts. Because of the virtue of self-help I and they would gain in the esteem of fellow citizens and associates who honor courage and conviction and heroic action.

Were I of the Jewish race, I would be a Zionist because Zionism is the ultimate expression of the self-help turned into reality, and in these tragic days I would not stand on the sideline while others were bearing the brunt of the battle. I would be a Zionist because, as a Zionist, I would be doing my share together with my fellow associates.

But I am not of the Hebrew race, and yet I firmly believe in the justice of the Jewish claim to Palestine as a National Home and I am convinced that there shall be a Jewish commonwealth reestablished in Palestine. May I tell you why I, as an American, an American Christian, believe in Zionism.

In the first place, as an American I believe in democracy. Zionism, as I understand it, is the expression of dynamic democracy at work. I believe that our own country has grown great because of the inter-play of the divergent forces of many races and many peoples, but which have created a united nation. Zionism in America, is one expression of these democratic forces and as I believe in democracy, I, an American, believe in Zionism.

Zionism Means Justice

As an American I believe in Zionism because I believe in justice. Justice and fair play are cardinal virtues of a true American. There can be no room in the heart of an American for race hatred and bigotry. Because I believe in justice, and because I do recognize that in many parts of the world over many centuries a great injustice has been done to the Jewish people, I, as an American, believe in Zionism. Zionism to me means justice to the Jew.

As an American I believe in Zionism because I am loyal to the policies of our country and Government. Before the first World War came to an end, the then President of the United States, President Woodrow Wilson was consulted by the British Government and approved the text of the Balfour Declaration before it was issued in 1917. In September 1922, a joint resolution, passed unanimously by the Congress of the United States, endorsed the proposal to establish a Jewish National Home in Palestine. On December 3, 1924 our Government signed a treaty with Great Britain defining American rights under the terms of the British Mandate for Palestine. Every President of the United States from Woodrow Wilson to President Franklin D. Roosevelt has endorsed the Zionist objective in Palestine, and in the light of the record I cannot but believe in Zionism.

As an American and as a Christian I sympathize with Zionism. I believe in Christianity and so have a profound regard and untold reverence for the founders of Christianity who were Jews. As a Christian I know of no greater virtues for any human being to have than faith and charity, and since faith and charity dictate that justice be done to the Jews I must believe in Zionism.

In thinking about Palestine I have often asked myself — "Is Zionism practical? Can the Jewish Homeland be reestablished in Palestine? Or am I deluding myself in wishful thinking." I am convinced that it can be done. Because of my interest in the development of Palestine and the desire to alleviate the suffering of persecuted Jews, I visited Palestine several years ago in order that I might ascertain its resources and whether it might become a Homeland or whether it might supply homes for oppressed Jews who were being driven from countries which they had aided in developing.

From my investigation I reached the conclusion that the resources of Palestine were adequate to meet the requirements of several millions of Jews who might seek refuge and the establishment of a Homeland there. I appreciated that its development would call for faith and courage and those strong and enduring qualities that find expression in the lives of pioneers who desire liberty and the exercise of those freedoms which are the rightful inheritance of all of God's children.

Sees Jewish Commonwealth

I have faith that perhaps sooner than many of us realize, the reality of a Jewish Commonwealth will emerge. I am profoundly convinced of the power of ideas. America was built by men and women who were inspired by great ideas and ideals. American pioneers were the practical idealists who laid the foundations for this great country. The Palestine pioneers are the practical idealists who are now building the new Jewish homeland. The history of mankind amply proves that the spirit and the ideal are more permanent in their effects than swords or cannons.

Can it be done? What already has been accomplished augurs well for the future. Under tremendous difficulties magnificent achievements are to the credit of those half-million Jews who have already returned to Palestine. If swamps have been drained in the past, if malaria is now eradicated, if farms have been planted, and if industries have been established, if a language has been reborn and a university's class rooms filled

(Continued on Page 7)

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CREATIVE CYCLE BROKEN WHEN JEW LEAVES FOLD--FRANK

(Continued from Page 3)

ive European burghers, now implicates it in the main with the decadent bourgeoisie whose first frezied act, as it faces extinction, is to turn against it. The same sinister alliance burdens it with functions no longer productive but grown parasite*

(*If the reader wants to know what I mean, I name the legal profession and all the vast armies of middlemen, brokerage, banking, ballyhoo, (called advertisement), as examples.)

and with ideologies hostile both to the progressive forces of our time and to the immemorial Jewish principle of social justice. There is a vast abyss between their inherited rituals (the ancient methodology of living) and the way the Jews must live in order not to starve. Nor can the old community forms absorb the art and wisdom of new spiritual leaders who (whether their work be aesthetic or scientific or in the field of social reform) can survive only by shaking off their "Jewish bondage." Finally, the temper of the age is secular and atheist; Christian religious communities suffer, also, from this gap between their very language and their time; but such communities have ties with the world which Israel by definition cannot share. For Jewry is a whole culture of life—its complex of inward and outward relations between men totalling into an active instrument of knowledge for the relation between men and God—or it is nothing.

Verily, the problem is vexed; infinitely more so than it was in the world of a Rashi or a Gaon of Vilna. If God chasteneth whom He loveth, Israel must be more beloved than ever. For Israel confronts a hate more passionate and more perfectly organized than Rome or Chaldea dreamed. And in this climax of incessant tempest, after thirty hundred years, Israel stands naked, stripped as never before of his defensive instruments of knowledge.

III

IN the brief space remaining, I wish to suggest some of the lines of action by which Israel may live in the world of today and tomorrow. I think my readers will agree that the modern Jew has become more and more what years ago I called him: the inertial Jew in whom knowledge, which is action and health, has faded, leaving a vague suffusion of beliefs . . . memories, habits, fears, pitiful gestures of self-defense, self-rationalization, self-accomodation. The reader will agree that to be anti-Hitler, anti-Fascist is not a Jewish program of life. The truth is, that millions of Jews, German, French, Italian, American, have been allies, active or passive of the degenerate bourgeois values in ethic and economics that created Fascism and made Hitler possible. The bitter truth is, further, that the majority of "modern" Jews, doing lip-service to Democracy or actively devoted to the cause of social reconstruction, have borrowed the shallow XVIII century secular psychology, the essential atheism of the middle classes, so that their action not only exiles them from the truth of Israel, but dooms their efforts to the perversion and impotence of the common liberal and Socialist dogmas. The Jewish community in a riven and maniacal world must again become an organic instrument for knowledge. This it must do, to survive. This it must do, to function again in the world. One truth is certain: the day in which Israel ceases to serve, will be the day in which Israel ceases to be.

Now, I am not going to call upon my brothers and my sisters suddenly to become saints and seers; suddenly to become intellectual athletes in order to equate ex cathedra the truth in the Biblical Jehovah with Einstein's and Bergson's relativistic universe: suddenly to cease earning their daily bread and the shelter of their children by abandoning the middle class and becoming (jobless) farmers and proletarians. What I shall suggest is, I hope, practical. If it is not, it is certainly not Jewsh.

And let me interpolate a personal word. In a sense, it is presumptuous for me to speak to the Jewish people—particularly in the company of the learned and devoted men who have asked me for this message. I do not say, as men go, that I am an ig-

(Continued on Page 8)

in Palestine, I am confident that every Jew will do his duty and that every non-Jew of good will is proud to lend a helping hand.

Former Senator

(Continued from Page 6)

with students in the short period of about 20 years, why should anyone doubt that with this record of achievement many more glorious pages will yet be written?

Can it be done? It has been said that "necessity is the mother of invention." Was there ever a greater need? What seems impossible becomes reality if the need is recognized and the courage that fills men's hearts is maintained. Out of the needs of Valley Forge the moral stature of George Washington grew yet greater and the character of his soldiers hardened as flint to face all difficulties. The pressure of the great need of the Jews that exists today makes it imperative that it must be done. If it must be done, it can be done.

The present world conflict calls for the rallying of all liberal forces — Jews and non-Jews alike. The powers of darkness are making an unprecedented onslaught on all democracy. The Jews, as a great democratic force, have been among the major victims of this attack. Zionism as an expression of democratic ideals is a bond uniting the Jews and non-Jews of our country, in the defense of democracy. Zionists are creating a new outpost of democracy in Palestine. In this creative effort looking forward to the eventual establishment of a Jewish Commonwealth

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CREATIVE CYCLE BROKEN WHEN JEW LEAVES FOLD--FRANK

(Continued from Page 7)

norant man; but yes, I am an ignorant Jew. I was not brought up as a Jew, although my Jewish origin was not concealed from me. At twenty-one I could read in five languages: Hebrew and Yiddish were not among them. At thirty, I knew the scriptures of India and Greece and medieval Europe for better than I knew the Bible; I had attended services in scores of churches and cathedrals and never set foot in a synagogue! For myself, I discovered the Jewish word; or rather, in a profound crisis of my life that word came to me straight as an answer, palpable as the flesh of my body. It is not too much, therefore, to say that I am a convert to Judaism; and as such, I humbly claim the indulgence of my betters.

The problem, then:—this Jewish community of ours, consisting of neither heroes nor saints, caught in the contradictions of a hopelessly corrupt and decomposing social system, abandoned to the world's subterranean passions grown obscene through their neglect by a shallow empirical modern culture that has ignored man and therefore, God, and thereby ended in man's humiliation; this Israel whose blood and breath are peace within a world given over to the dull insanities of war and of preparation for war and of defense from war . . . this vulnerable Jewish community which cannot save itself by denying the distinction with which its ancestral glory . . . whatever its medicore present . . . has stamped it: What must it do? In order to quit the sterile sentimentalisms of belief and again forge itself into an instrument of knowledge, what must it be? How, following again the inspired wisdom of the Hebrews, can it recreate methodology in lieu of theology as its basis . . . a methodology of course, for our world and the world of our future, as Mosaic-Rabbinic law was a methodology for the world of our fathers?

I close with a few summary suggestions:

a) The reader will have detected in what I call knowledge, an element of what was once called gnosis, as well as an active way of life which, by its approximate harmony with the truth of man's nature, makes for the experience—the sharing—of that truth. Neither of these two elements is adequate without the other (which eliminates both St. Paul, the gnostics and the empirical rationalists); neither alone can be creatively Jewish. Nevertheless, the gnostic-mystical element must be revived, for without it Torah becomes formalism. Mystical-aesthetic knowledge is the blood of true religion. The Jewish community, therefore, must seek out its artists, its potential poets, mystics, prophets, treasuring them, yet leaving them their freedom. It must study methods for the inducement and education of true mystical experience. This is a vast subject which I have touched on, more than once, in my books.

b) The nature of the person, as the transfigured individual, the individual integrated into both his community and into God, must be studied by every synagogue. Techniques for this study will be the Talmud Torahs of the future. This, too, is a profuond problem; and all I can do here is to refer the interested reader to such books as "The Rediscovery of America," "Chart for Rough Water," where I have at least begun to approach it. The myth of the death of the seed in order that the grain may rise, is Jewish; and it is the law of spiritual life. The indivdual in his egoisms is crucified; the person is resurrected. Jewish wisdom has known this since Isaiah; and has not forgotten it in such recent literature as the Chasidic and the works of those two great moderns: Martin Buber and Franz Kafka. But the synagogue appears to have forgotten.

c) Although we cannot expect all Jews whose livelihood involves them in the nefarious capitalistic system to become martyrs and give up their sole means of earning bread for their wives and children, we can demand that they bear their necessary sin in consciousness and humility; that with contrite love they give all possble aid to the forces both progressive and revolutionary . . . forces also imperfect and in error . . . which struggle to replace the present socio-economic regime of greed, possessivenss and stratified injustice, with another of true democracy. Insofar as it possibly can, Israel must identify himself (as six hundred years ago) with what is creative in social reform; insofar as Israel cannot, he must know his share in the world's evil and accept adversity as the chastening and healing of God's hand.

A congregation thus nourishing, following, and knowing its knowers; thus leading in every feasible humble act of love a way of life which is knowledge; thus constantly contrite and accepting of its own tragic sins in a dark world which it, too, has helped to darken, will be again—however scattered—a Jewish commune. It will not put forth Utopia; it will not by swift magic, change the world. But it will be changed.

I can think of a hundred immediate possible changes. First of all, this reborn Israel will lose fear. No one who strives to live the truth can fear . . . save lest he lose the truth. And no one who seeks truth but finds it in the measure of the humility of his seeking, The base considerations of "policy," of "accomodation," which befoul so much of modern Jewish "thought," will vanish. Israel, the knower, will know his organic relation with every country (like our own) that accepts the democratic vision which Israel first received; in other lands which glorify slavery and hate, Israel will accept hate as his badge of honor. Everywhere, he will enhance knowledge and save himself, not by shuddering curtailment of his Jewishness in the pitiful effort to become "invisible"; but by deepening his Jewish life and by accepting whatever the consequense, his immemorial duty to be the keeper of his brother.

What then will follow, what then will become of Israel, we leave with God. "Though He slay me, yet will I trust in Him." There comes unto knowledge a faith whose joy passeth understanding.

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THE JEWISH POST

Third Section

A JOURNAL FOR INDIANA JEWRY

How 30,000 Jewish Colonists Solve Distribution of Wealth Told

For almost seven years Sir Arthur Wauchope, famous soldier and administrator, represented Great Britain in Palestine and Trans-Jordan. He had intimate contact with every aspect of the upbuilding program in Palestine. In a recent speech in London, now made available in the United States by the United Palestine Appeal, Sir Arthur paid high tribute to the communal settlements which are the chief contribution of the Jewish pioneers to the reconstitution of the Jewish National Home. The funds for these settlements are provided by the Keren Hayesod and Keren Kayemeth, the two agencies which constitute the United Palestine Appeal, American Jewry's central instrument for the upbuilding of Palestine.

By GENERAL SIR ARTHUR WAUCHOPE

LONDON—After having lived for nearly seven years in Palestine, I believe I have an intimate knowledge of the communal settlements. We are all interested not only in the war, but also in any social or economic changes that may take place after the war, especially those needed to bring about a more equal distribution of wealth.

Many economic changes have been proposed, but some of these suggestions seem to be rather theoretical than practical. I cannot myself believe that any form of Utopia will follow on immediately after the war.

But I thought it might be of some general interest were I to explain today how 30,000 Jewish settlers have, not only in theory but in actual practice, solved the problem of the equal distribution of wealth by the simple, if drastic, method of having none.

Not that I suggest that this system, whereby no man or woman may own or acquire any personal possession, is in any way suited to the spirit of this country or to the traditions and ideals of my countrymen; but I do suggest if changes in our social or economic structure are to be discussed, then it is worth while to consider, if only for a few minutes, the one example of such a system where people actually do live on an equal economic basis. And this example is of a people who can be judged by their deeds rather than by their theories, and who have made a success of their life for more than a generation.

As you know, similar experiments have been attempted mainly in America and Australia, but none has succeeded. I do not count any experiments that are being made in Russia, for little is known of them except that they are state-controlled; it is questionable if they are purely communal, and the one fact we can be sure of is that their future is very percarious.

The earliest experiment I know of was made nearly 2,000 years ago in the early Christian church: it is best known to us by the story of Ananias and Sapphira who, you remember, came to rather an abrupt and painful end. The members of this early church held all things in common.

I will read how that society is described in the Acts of the Apostles:

"They held all things in common.

Neither was there any among them that lacked for anything.

For as many of them as were possessors of lands or houses, sold them, and brought the prices of what they sold to the Apostles;

And distribution was made

(Continued on Page 6)

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British Labor Asks Allies To Rescue Jews

By Jewish Telegraphic Agency

LONDON—A several-hour discussion on the position of the Jewish people in Axis-held Europe at the annual conference of the British Labor Party this week was climaxed by the adoption of a resolution calling on the United Nations to take measures to rescue European Jewry on a scale "proportionate to the unparalleled crime" committed by the Nazis.

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CHARITY, ANTI-DEFAMATION, ZIONISM CRITICIZED AS ERSATZ FOR JUDAISM

By THEODORE N. LEWIS

Associate Editor, the Reconstructionist

OUR AGE OF "substitutes" is witnessing the rise of an "ersatz" Judaism which seriously threatens to submerge the original.

Judaism is primarily a religious, moral and cultural tradition, the civilization which the Jew has evolved in the course of the ages. In recent years, this civilization has lost much of its authority and prestige. As Jews become more integrated in the American environment, more assimilated, the more tenuous does the hold of the Synagogue and Judaism become, and the more alarming the religious neglect and indifference.

The absence of positive Jewish affirmations has rendered the need for substitutes, for an "ersatz" Judaism a psychological necessity, an inner compulsion. The fact that the vast mass of our people are Jews not by virtue of conviction, but simply because they are not Christian drives them to rationalize their Jewishness in embracing pleasing substitutes for Judaism. Yet, no matter how worthy and subconsciously imperative these are, they do not prove adequate or effective, and cannot, as the prophet Jeremiah put it, "hold the water." The inner message of Judaism and the Synagogue cannot be exchanged for external goals, which now enjoy the devotion, the generosity, and the faith which Jews formerly gave to Judaism, the Synagogue and the institutions which nourish and maintain the Jewish spirit.

Charity One Substitute

Social Service ranks high among the popular and fashionable "substitutes." Though a noble and great virtue, charity cannot fill the place of religion in the life of men and women. It cannot give hope and strength in the hour of trial.

That in the life of many Jews philanthropy threatens to displace God and the Synagogue constitutes an alarming symptom of religious decay. Many a Jew experiences his major and often exclusive contact with Jewish life in nothing more enriching than a contribution to a Jewish cause. In many communities, the local Federation actually plays a more significant and central role than does the Synagogue. Membership in a Federation represents for many the full discharge of Jewish obligations. Judaism has become in many instances synonymous with social service—not its inspiration.

The growing role of overseas relief—a noble chapter in our history—has increased the seriousness of the threat of this "substitute" to the Synagogue. To identify Judaism with providing succor to oppressed Jews, or to refugees, is to belie the cause of the Jewish struggle. To imagine that all that is required of a Jew is a contribution to overseas relief is to outrage Jewish history. Such a contribution is only one of many Jewish obligations. The major duty of every Jew is always to live a Jewish life—to experience and to rejoice in the Jewish heritage, to participate actively in the religious and spirtual life of the Jewish group—to practice and to live Judaism. Failure in this cannot be atoned by financial generosity. A community which makes mere fund raising the goal of its collective life is doomed. Such activity per se, does not warrant the survival and struggle of the Jew. Nor does it answer the religious needs, or satisfy the heart hungers and anxieties of men and women. The basic Jewish responsibility is towards Judaism, of which charity is only one glorious expression.

Anti-Defamation Popular

Another substitute for Judaism, exceedingly popular in many Jewish circles, is anti-defamation work. Some sections in American Jewry have actually come to regard this negative enterprise for counter-acting anti-Semitism as the prime reason for Jewish existence and as the supreme life motif of American Jewry. To this our people give their energy, and their money and faith with a profligate generosity they give to few other causes. Instead of looking to God and the Synagogue for strength and salvation they place their reliance on "goodwill" effort. Only spiritual emptiness, a lack of deep convictions could reduce Jewish life to the uninspiring and mostly futile business of fighting anti-Semitism. While Synagogues, national religious and educational institutions languish for lack of ade-

(Continued on Page 7)

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A True Story

MODERN JEWISH HISTORY TOLD IN LIFE OF SIME SPITZER, WHO DIDN'T HAVE TO DIE

By JOSEPH C. HYMAN
Executive Vice-Chairman, Joint Distribution Committee.

A CABLE WAS RECEIVED in our office that day. It came from Lisbon. Here is what it said: "REGRET ADVISE SPITZER OUR REPRESENTATIVE IN YUGOSLAVIA PASSED AWAY UNDER TRAGIC CIRCUMSTANCES."

Sime Spitzer did not have to die. Had he wanted to, he could have escaped many times over from his native Yugoslavia before the Germans marched in. But he stuck to his post like so many other heroic European Jews who disregard all thought of personal safety in their loyalty to their fellow Jews. These men —and women, too—are among the greatest assets of the J.D.C. to know and work with them is a high privilege.

Sime Spitzer was a Belgrade Jewish businessman and intellectual—in Europe the two are often combined—of whom any description would include the word 'prominent.' He had a very successful business in provisions, was regarded as one of the leading Zionsts in Southeastern Europe, had access to the royal palace, was respected and looked up to.

Like many other people, Sime Spitzer died because Hitler came to power in Germany. When his own country began to absorb refugees, and all the problems that went with them, Sime Spitzer threw himself into the work of helping them. He took the unpaid job of Secretary General of the Jewish Community in Belgrade, one of the groups through which the Joint Distribution Committee carried out its refugee aid programs in Yugoslavia.

1,000 Float Down Danube

A piece of modern Jewish history was interwoven in Sime Spitzer's life. In December, 1939, one thousand men, women and children, refugees from Austria and Czechoslovakia, had begun a voyage down the Danube river which came to an abrupt halt at the Yugoslavian town of Kladova as winter ice jammed the waterway. With the help of the J.D.C., the refugee committee in Zagreb was able to bring immediate relief to these people.

By the time the Danube was again open to navigation in the spring, political developments in the Balkans had created obstacles which prevented the refugees from continuing on their journey. They had to remain aboard the boat. By June, the intense summer heat threatened to cause an epidemic on the over-crowded vessel. The Zagreb committee made representations to the Yugoslav authorities to remove the refugees from the boat. The authorities gave their permission on the condition that the committee would support the refugees.

Throughout these negotiations Sime Spitzer played a central role. When the refugees were finally taken off the boat, he was on hand at Kladova to supervise the building of tens and other

(Continued on Page 4)

Arab Group Here Warns Solons on Palestine Change

By Jewish Telegraphic Agency

WASHINGTON — Members of the Senate and of the House of Representatives are being flooded with anti-Zionist propaganda by an Arab group in America styling itself "League of American-Arab Committees for Democracy" which is considered a pan-Arab "front" organization in this country.

In a letter circulated among senators here and dated Flint, Mich., Najoab R. Samra, secretary of the League, claims that American Arab groups "have made several attempts to persuade Zionists to suspend their damaging activities, for the duration at least, but without any apparent success." He attaches a copy of a communication allegedly sent to Dr.Chaim Weizmann on April 21, 1941, by Faris Malouf and Shukrey Khoury, president and secretary of the Arab National League, respectively.

Deploring the persecution of Jews in Axis-held Europe, the Arab letter to the Congressmen states that, nevertheless, the Arabs "can never countenance such a miscarriage of justice as the rape of Palestine by a group of people claiming that their ancestors once occupied the country some thousands of years ago." It asserts that "political Zionism must concede to the people of Palestine the free exercise of self-determination," adding that "any form of imperialism, be it Zionist or not, is detrimental to the interests of the United States and to the future peace of the world."

The letter charges further that "it is decidedly contrary to the best interest of the United States to deliberately antagonize some sixty million Arabs and two hundred and fifty million Moslems by permitting political Zionist to consummate its audacious ambition in Palestine."It concludes by declaring that the Arabs have "contributed far more than their share towards the rehabilitation of Jewish refugees from Europe, since they have already accepted more than half a million of them in a country about the size of Vermont."

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Arab-Jewish Relations Worse, Paper Says

By Jewish Telegraphic Agency

BOSTON — Arab-Jewish relations in Palestine have deteriorated recently, it was reported in the Christian Science Monitor this week in a cable from Jerusalem by Joseph G. Harrison, Monitor correspondent with the United Nations forces in the Middle East, who claims that "the uneasy Arab-Jewish truce which has existed in Palestine during the last several years is now beginning to show signs of cracking."

"Although there appears to be no immediate prospect of recurrence of wide-spread disorders and bloodshed which disgraced the Holy Land during the middle 1930's, shrewd British, Jewish and Arab observers here admit the situation has deteriorated during the past six months, and all sides are agreed that some way must be found to ease tension," the American correspondent writes.

Defense Minister Resigns

By Jewish Telegraphic Agency

ZURICH— Hungarian Defense Minister Col.-Gen. Wilhelm Nagy has been forced to resign because of persistent allegations that he maintained contact with an aide who was Jewish, it is reported here this week.

Dr. A. A. Berg Elected By College of Surgeons

By Jewish Telegraphic Agency

NEW YORK—Dr. A.A. Berg, one of the nation's leading surgeons, this week was chosen as president-elect of the International College of Surgeons at its annual meeting in the Waldorf-Astoria Hotel. Dr. Berg will take office in 1945. At the closing session of the meeting, the surgeons heard a paper by Dr. Felix Mandl of the Hadassah Hospital in Jerusalem on the use of certain extracts from animal tissues in healing of wounds and sores of long duration.

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THE STORY OF SIME SPITZER, THE MAN WHO DIDN'T HAVE TO DIE

(Continued from Page 3)

makeshift quarters to house them.

At the end of August, 1940, new troubles beset the harassed group. Soviet Russia's occupation of Bessarabia had forced out large numbers of Germans who had been living in that territory. When they were given asylum in Yugoslavia, Kladova became one of the centers for their care. The Jewish refugees had to be removd to an abandoned factory in the town of Shabac.

Forced to Spend Winter There

In November, arrangements were made by the J.D.C. for the refugees who had received Palestine certificates to continue their journey. Some of them had already boarded small boats to carry them to a steamship when their departure was suddenly cancelled because the lower Danube had frozen over earlier than expected. The "Kladova" group was forced to spend another winter at Shabac. In March of last year, when the Danube ice melted, they did resume their journey, about 50 at a time, using an overland route through Turkey and Syria to Palestine, their fare paid by the J.D.C. But not all escaped. The last group was known to have departed from Yugoslavia a few days before the German invasion.

Yugoslav Jews, numbering about 70,000, were not a particularly prosperous community; but they shared with the J.D.C. the financial burden of caring not only for the "Kladova" group, but also for 1,600 refugees maintained in seven camps. From time to time they were confronted with unexpected problems. One of these took the shape of 512 refugee passengers of the SS Pencho—another ill-starred boat which spent two months in Yugoslav waters before it set out on a Palestine-bound journey which ended on the reefs of an Italian island in the Mediterranean. While the boat was in Yugoslavia, the local community, aided by J.D.C. funds, helped its passengers. Today, the Pencho group is in its fourth year on the Island of Rhodes. The J.D.C. was able, through its Italian Jewish committee, to bring them some help.

During that second winter of war, many were the problems that beset Sime Spitzer and his refugee committee. Not only did they have to take care of the refugees who had legally come to Yugoslavia, but they were constantly receiving newcomers who crossed the border from Hungary. These persons, who had sought refuge in Hungary either from Germany, Poland or Czechoslovakia, were uncomfortable in the increasingly Axis-oriented atmosphere of Hungary. They feared deportation to their homelands or imprisonment. Hundreds therefore found their way to the Yugoslavian border and made night crossings. Spitzer organized reception centers on the Yugoslavian side of the border and provided accomodations for these penniless people, who had fled with only the clothing on their backs, in the refugee camps which had been set up in Yugoslavia.

There was a great deal of heart-breaking work to do in Yugoslavia after the Germans had completed their occupation. Ruthless bombings had left many people dead; many others homeless. Thousands of Jews, knowing what was in store for them under German domination, had fled either to Bulgaria and thence to Turkey and Palestine, or to Herzegovina and thence to Italy. The "new order" brought mass executions, imprisonment, forced labor, expropriation and numerous other forms of persecution. Yugoslavia was split ruthlessly into two principal parts; Croatia and Serbia. In each the plight of the remaining Jews rivaled description. Of the 68,000 Jewish men, women and children who only two years ago constituted the Jewish community of Yugoslavia, there are probably no more than 25,000-30,000 left on Yugoslav soil.

Despite these and other fearful handicaps, Sime Spitzer in Serbia and Alexander Klein in Croatia lost no time in reconstituting the work of the refugee committees in their respective areas. When, prior to America's entry into the war, they found that it was impossible for the J.D.C. to send them direct help because their country was occupied, they were able to work out a form of clearance which made funds available internally. When, after Pearl Harbor, they found that not even clearance could be continued because American laws forbade any communication with enemy-occupied lands, they accepted cheerfully the pledge of the J.D.C. that if they could raise sufficient funds internally to continue the work, the J.D.C. would repay the debts arising out of those operations after the war. Throughout all this Sime Spitzer was the directing force. He continued to be the moving spirit of the refugee aid work in Belgrade, even after the Germans imprisoned him. Because so many people came to the prison to consult him, the Germans arranged to set him free each day to go to the office of the committee, and each night they took him back to his cell.

Long before the Germans invaded Yugoslavia, Sime Spitzer was urged by some of his friends to leave that country. It was pointed out to him that should Yugoslavia be invaded, he would be one of the first victims of the Nazis because of his prominence in Jewish life. But Spitzer laughed it all off, for he was a man of courage and of loyalty.

He did insist that his wife leave Yugoslavia, and after the invasion she together with two of her three children managed to find their way to Palestine, where the J.D.C. is helping to take care of them. The fate of a third child, a boy of 12, is unknown. He had remained in Yugoslavia with his father.

Sime Spitzer was more than a man—he was a symbol. There are many like him in Europe today. Already someone has taken his place in Belgrade. The existence of these heroic and self-sacrificing men and women is something for which we should be profoundly grateful. Were it not for them, we should have to write off, in the books of Jewish life, more than 5,000,000 Jewish souls on the dark continent today.

NAZIS ENTER THE SHUL

By DAVID MORDECAI

NO ONE EVER knew where Mr. Riblowsky came from. He had never told anyone much about himself and questions only angered him. And if you think you can keep angering an elderly blind man for very long, then you've got another think coming. He was a tall graceful sort of gentleman, and he was never stooped. He always carried his heavy white cane with him, tapping out his approaching footsteps for all the world to hear. And his sightless eyes were so blue and so bright, it was hard to believe he couldn't see.

At dawn and at dusk he was in the little schul reading chapters of Psalms; not really reading, but only reciting. You couldn't help but feel warmly towards him, even if he was such a quiet person, and sometimes even a morbid one.

• • •

One morning he tapped his way to his customary place, and sank into his chair with a sigh. He stared down at the blackness in front of him, he groped about him for a shaft of light. He began to mutter:

"Lord, oh, Lord! Why don't you give me eyes to see with so I can fight and crush the enemy of Israel?"

Tears formed and flowed and wet his white beard. His face was turned heavenward. He rose from his seat and clutched the bench in front of him. He raised his old, defiant hand and his voice was angry and demanding:

"Is it right my people should suffer and I shouldn't fight with them? Give me my sight back, God Almighty, and I will show you that I am a fighting Samson!"

He caught his breath in an

(Continued on Page 8)

SECOND AND THIRD COHENS LISTED AS HEROES ON HEELS OF "KING COHEN"

By Jewish Telegraphic Agency

LONDON—Under the heading "Another Cohen Does it," the London papers this week featured the announcement that Capt. Henry G. Cohen, a Melbourne-born Jew who resides in London, has been awarded the George Medal for gallantry in North Africa.

The official citation states that Capt. Cohen, who is attached to the Pioneer Corps, showed "constant disregard for personal danger." The reference in the newspapers to "another Cohen" was occasioned by the fact that last week-end the press was filled with the story of Sgt. Sidney Cohen, who inadvertantly secured the surrender of the Italian island of Lampedusa when his patrol plane was forced to land there when it ran out of gas.

(From American headquarters in North Africa this week came the report of still another Cohen being cited for heroism. This one is Capt. Moses Cohen, a New York City physician, who has been awarded the Silver Star for a daring nine mile dash into enemy territory to secure medical supplies.)

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How 30,000 Jewish Colonists Solve Distribution of Wealth Told

(Continued from Page 1)
unto every man according as he had need."

Though we hear no more of this communal life in the early Christian church after the death of Ananias and Sapphira, I have recalled its existence because the principles of their method of living seem to have been very similar to those of the communal settlements in Palestine which I speak of today.

It is generally said that without the incentive of personal gain little work would be done, many would idle, others remain incompetent to carry out their duties, and the people of such a community would soon starve.

But the very reverse of this has happened and is happening today in Palestine, as even a most cursory study of the condition of Jewish agricultural settlements show.

During the last 20 or 30 years the Jewish immigrants have proved most successful farmers. The villagers generally prefer mixed farming. They own many herds of dairy cattle, the number of their sheep and poultry increases every year. They produce over half the oranges grown in Palestine.

At this season of the year the valleys and foothills are covered with green fields of young wheat and barley and lucerne—with many vineyards and orchards, so that the country now occupied by Jewish settlers more than justifies the words of those spies who long ago reported to Joshua that Canaan was a land flowing with milk and honey.

Over 80 Settlements

Some 200 of their farm settlements are run on ordinary lines of individual ownership, the land usually being divided into small holdings, and the produce sold for the profit of the individual cultivator.

But in over 80 well-established settlements the land is held in common; and not only the land, but also the produce, the means of production and transport, are all owned by the community as a whole.

For no individual owns a field, a cow, or a hen; no worker receives any wages, no man gains profit from the fruit that he gathers; no woman from the cow that she milks. But whatever is needed is shared equally by all the villagers, and the surplus sold for the good of the community as a whole.

In other ways these settlers live much as our villagers do in this country. All the grown-up people work over eight hours every day, bar the Sabbath, which is kept as a much-needed day of rest.

Indeed they live laborious days, and as women work in the fields with the men, the small children are looked after in communal nurseries by trained helpers; all the young boys and girls spend the whole day with the school teachers till the evening comes, when the day's work is done, and they all very happily rejoin their fathers and mothers. I have often been witness to these meetings. Th children's cries of joy and their unrestrained signs of affection show at once that the daily separation during the hours of labour causes no lessening of devotion on one side or the other. On the contrary, I believe the relationship between parents and children is peculiarly happy in these communal communities.

Each year a committee is elected by popular vote, and this committee decides how the profits of the past year shall be spent, and determines what tasks shall be allotted to each labourer for the coming year. The first profits of a new settlement are usually spent in building the school and communal nursery, for care of children is one of the noticeable features of these communal villages.

In succeeding years, additional farm buildings and equipment, tractors, the purchase of new herds, the planting of new orchards—all add to the productive capacity of the community. The villagers I speak of look on wealth not as a snare, but as an illusion so far as happiness is concerned.

There is, of course, no compulsion. A man is free to join either a communal settlement or a settlement where the principle of individual ownership is maintained—just as he pleases. And should he find after experience that the communal life does not suit him or his family, he is always free to quit. And if he quits, he has no bother about settling accounts or packing up his goods, for he has no impedimenta to trouble him.

Hardship Their Garment

We may consider the economic ideas of these people fantastic, but I can assure they are very human. For instance, if a young man feels he wants an outing for a few days, the committee will give him a pound or two provided he does not ask too often. Or, if a girl wants a new frock, if she is a good worker, she will get one. In fact, an annual holiday of a week or ten days is quite usual in most of these settlements.

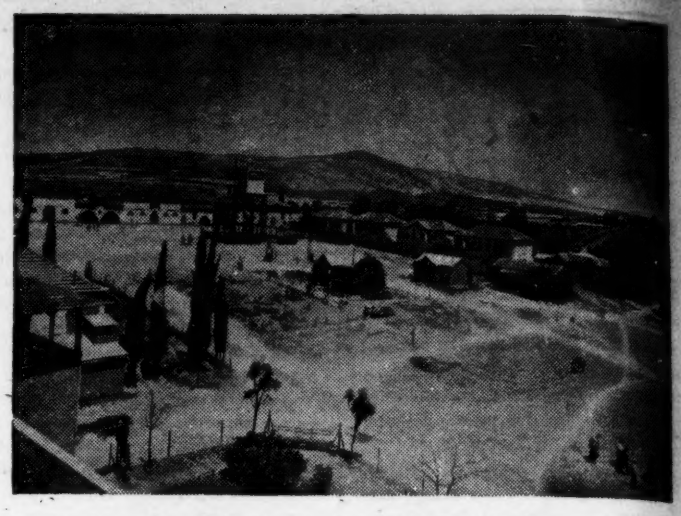
As you may imagine, when the community is first formed the the hardships are great, the labour severe, and as for luxury or comfort, there is little or none. The settlers live not to be sheltered from dangers, but to be fearless in facing them. Hardship is their garment, but constancy their shield. Their manner of living compels them to bear and forbear. No people carry out so thoroughly that precept of the Talmud which says that he who fails to teach his son a trade teaches his son to steal. The sacrifice of personal wealth, the surrender of personal possessions having once been made, then all must of necessity work and their children taught the need and dignity of labour.

But as the years pass, the land is improved and where necessary irrigated, more vegetables are grown and the resources of the villagers increased. The settlers can then afford to build a library or village hall for meetings, concerts, lectures or occasional dances. Amenities are naturally far greater in a settlement after a dozen years of labour and constant cultivation than when it was first founded by the pioneers.

It is easy to understand how much self-sacrifice is needed for this method of living, and how

(Continued on Page 7)

A Small Palestine Colony



Bar Phones for Jews

By Jewish Telegraphic Agency

STOCKHOLM—An order forbidding Jews in Italy to use telephones has been issued by the Italian authorities, the Nazi Transocean news agency reported this week from Rome.

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CHARITY, ANTI-DEFAMATION, ZIONISM CRITICIZED AS ERSATZ FOR JUDAISM

(Continued from Page 2)

quate financial support, the many agencies which engage in defending the Jew flourish, and never want for funds.

The transference of our hope for salvation to anti-defamation effort is an indication of the extent of our spiritual poverty and religious bankruptcy. Throughout the ages it was our faith in God, our religious convictions and Jewish ideals which sustained us, and provided us with the power to face our foes unafraid, and to meet bravely trials and dangers of all sorts. With these impregnable bulwarks gone, we are driven to look for deliverance to "leaky cisterns" whose waters give no healing. In the absence of loyalty to Judaism, fighting anti-Semitism, defending the Jew has become a psychological necessity, a consolation. The endless battle with anti-Semitism, however, is a worthless substitute for God and the Synagogue.

Zionism No Substitute

Another large body of Jews have exchanged their God and Synagogue for secular Zionism. Though Zionism is one of the noblest chapters in modern Jewish life, that does not excuse its misconception at the hands of many of its champions and followers who have erroneously made of it a substitute for Judaism. Zionism which in its truest form is synonymous with Judaism has become at the hands of its leaders a purely secular movement and has been divorced from Judaism and the Synagogue and Torah. Jewish nationalism sans the basic spiritual message of Israel has become a new religion for many Jews. And it is due primarily to this fact that the movement has not made larger and deeper progress among us.

A Jewish Commonwealth in Palestine is necessary, desperately so. But, the ideal can never become a substitute for Judaism and for the fundamental purpose of Jewish life. The goal of making Palestine Jewish, of Bin yan Haaretz, is a sacred one. But there are other values and mitzvos, vital and indispensable to healthy Jewish living, which dare not be suppressed or ignored. To ignore the basic religious and spiritual ideals of the Synagogue and to concentrate exclusively on secular Zionism is to injure the cause of Palestine and of Israel.

No generation of men is as bewildered as ours, and no generation of Jews is as confused. Our lives are filled with chaos, with doubts, and misgivings. The clouds of bewilderment will never rise until we reject the spurious substitutes for Judaism which we in our folly and ignorance have embraced and return to God, to Torah, to the Synagogue—to the well of "Living Waters."

A religious renewal, a spiritual awakening, amongst American Jewry is imperative. Our people must realize that there are no substitutes for the Synagogue, that their hungry souls cannot obtain satisfactory nourishment from fund drives, or good-will meetings or Zionist activity, and that salvation will come only in the acceptance of a rich program of Jewish life—a program which the Reconstructionist movement has made concrete and which it urges upon every Jew and Jewess in the land.

How 30,000 Jews

(Continued from Page 6)

much each individual must give up to share in this communal life. But without visiting and talking to the settlers it is harder to realize how much they gain by their disregard of personal wealth.

They have no fear of want; no envy of another man's possessions; if labour is arduous it is regular; there is, of course, no unemployment, and a livelihood for every family is assured.

For there is more gained than only material advantage. These people are free to form and live up to their own set of values. They are not bound by those shackles that grip many whose chief aim is wealth and great possessions. Freedom of thought is far from leading to anarchy. If it be better to give than to receive, then perhaps more happiness comes from living for the good of the community than for self alone.

Spirit of Pioneer

As I said earlier in this talk, in other countries and in other centuries similar experiments have been tried and all have failed. But, as we say in Scotland, "Facs and chiels that winna ding." Facts that stare us in the face cannot be brushed aside. These communal settlements increase in number and prosperity every few years. Formerly a good many members grew dissatisfied and walked out, for every man is always free to do so; but now few quit, and many sons follow in their fathers' footsteps or form new communal settlements.

What is the reason for this astonishing success? The reason is to be found in the spirit of the settlers. The spirit that fills them is the faith of a people believing themselves to be more happy leading a simple life without money, than if they joined in the general world-struggle for wealth and yet more wealth.

Such a faith demands great unselfishness in the individual, as well as great devotion to the community.

Should that faith ever fail, should they ever, like Lot's wife, look back, then will this economic experiment in plain living also fail; it would soon prove to be but Dead Sea fruit.

And so will it be in whatever form of reconstruction may be made after the war in this country. Faith in our country and our ideals is essential. Wealth must be the servant, not the master of the people. As Mr. Winant, the American Ambassador, said the other day: "People in the future must either cooperate, dominate, or perish."

These communal villages in Palestine are an example of cooperation working in its extreme form. Not the best form suited for this country, but worthy of study as a society where wealth is unknown, but where "Distribution is made unto every man according as he has need."

We shall win this war by our determination to see it through. By that same spirit of determination, I am confident, we shall bring about, in one form or another, a just settlement of our social and economic needs after victory has been gained.

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NAZIS ENTER THE SHUL, A SHORT, SHORT STORY

(Continued from Page 5)

attempt to control his excitement. For he had just heard, as plain as day, a young voice call out—in the schul, too—"We Germans must rule the world. We will conquer by the sword. We will crush those in our way. And the Jews we will destroy completely!" Mr. Riblowsky knew enough of the English language to understand what he had just heard.

His thin blood warmed and tingled. He grabbed his trusty cane at his side. He lowered his head, and began to stumble forward, like a bull about to charge fiercely. He felt his way carefully: here was the back of the Rabbi's bench, it was so elegant to touch; and here was the Holy Ark's little staircase; that voice was farther down—maybe in the room which was a combination Hebrew classroom, Bar Mitzvah party room, and organization meeting place.

"If only I could see who this devil is who dares to mutter the words of filth in the House of God," he thought.

Suddenly the voice was close and near and again it repeated what Mr. Riblowsky could not bear to hear; and again the voice was thin but so very, very fervent:

"Heil Hitler! Heil Hitler! We will rule the world for a thousand years! Yah, Germans of the world, be ready, we are marching! Heil Hitler! Yah, yah, yah!!"

Mr. Riblowsky turned toward the sound of the voice. It had come from the room. Cautiously he tiptoed towards the door, straining every feeble muscle in him not to creak so loudly as did his patent leather shoes. He held the knob in his sweaty fingers, and he cried; hot, heavy tears. For as ever it was black all over. How could he feel any strength if he could not even see the enemy?

All at once there was a horrified scream and wail. A woman's voice, but rather girlish: "You Nazi, you dirty Hun! You've killed my husband. I'll choke you!"

Mr. Riblowsky dashed in, his cane swinging. He yelled in his sing-song English, "Show me where he is. I'll break his every bone."

It became quiet. Fearfully quiet. And then they began to laugh loudly and raucously and the old man called out, "What's to laugh at? What is funny?" The children who had been rehearsing their annual playlet for the benefit of the Talmud Torah held their sides, and literally rocked with laughter. Their teacher explained to the blind Mr. Riblowsky what really had been going on.

When he sat down and quietly began to repeat stanzas from the Psalmist, he kept thinking how much he had to see; not only with his eyes, but with his head. For he was getting old and stupid, he told himself, imagine: Nazis in a schul in America! How impossible!

He dozed off, dreaming of better days and happier nights.

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Anniversary Edition

THE JEWISH POST

Fourth Section

ANNUAL PLAQUE AWARD ANNOUNCED BY JEWISH POST

Best Editorial To Be Selected By 3 Judges

Setting up of an annual plaque award for the best editorial in the Anglo-Jewish press was announced this week by The Jewish Post in connection with its Tenth Anniversary celebration.

All Anglo-Jewish newspapers in the United States are included in the scope of the award, but publications which are organs of national organizations will be excluded. Each paper will be permitted to submit what it considers its three best editorials of the year, and selections will be made by three nationally-known judges.

Two of the judges have already been named. They are: Dr. Abraham Cronbach of the faculty of Hebrew Union College, Cincinnati, O., and Bernard Postal, Washington, D. C., publicity director of the B'nai B'rith. A third judge will be named shortly.

The first award will be made in time for announcement in the Rosh Hashonah editions of the Anglo-Jewish press, and papers will be asked to submit editorials sometime in July.

The judging will be on the same basis as that of the Pulitzer prizes awarded annually by the Columbia School of Journalism. In fact after the editorials in The Post contest have been judged, they will be submitted to the Pulitzer Prize Committee as part of an arrangement made with that group.

Outlawing Bias Over World Asked

By Jewish Telegraphic Agency

SARATOGA SPRINGS, N. Y. —The outlawing of race persecution by international agreement and the establishment of a world wide police authority to safeguard the rights of minorities was urged by Herman Hoffman, Grand Master of the Independent Order Brith Abraham, at the 56th annual convention of the Order at Convention Hall here. Five hundred delegates are attending the three-day gathering of the organization, which has more than 50,000 members.

Manila Ghetto Set Up

By Jewish Telegraphic Agency

LONDON — The London press this week reports that Japanese authorities in Manila have isolated the Jews in a ghetto and have prohibited them from coming into contact with other sections of the population.

Notables Take Part In British Election

By Jewish Telegraphic Agency

LONDON — Many prominent English Jews who have hitherto abstained from participating in the activities of the Board of Deputies of British Jews are participating in the present elections to the board which will have its first session on July 4. It will be composed of approximately 400 re-elected and newly-elected members. More than 380 members, representing a good cross section of British Jewry, have already been elected. They include prominent Jews who will serve on the board for the first time. Among them are Lady Bearstead, Lady Hartog, Simon Marks, Samuel Salmon, Mrs. Israel Sieff, Victor Gollanz and Basil Henriques.

Delegation Asks "No Mercy" Stand

By Jewish Telegraphic Agency

NEW YORK — A call to the Jews in the United States "to save the Jewish people from annihilation" by intensifying their efforts to secure the defeat of Hitlerism, was issued here this week by the Jewish delegation from Russia composed of Solomon Mikhoels, noted actor, and Itzik Feffer, famous Yiddish poet.

Speaking over the radio on the occasion of the second anniversary of the Nazi invasion of Russia, the delegation, in its first message to the Jews of America, pointed out that the day of an Allied victory is approaching and that the Russian army was the first to break the legend of Nazi invincibility. They emphasized that more than 10,000 Jews have been decorated in Russia during the two years of war.

"Our people, the Jewish people, together with all freedom loving nations, will appear at the day of reckoning as an accusing people," Mr. Mikhoels said. He spoke of the merciless massacres of innocent Jewish civilians and urged that no mercy be shown the Germans after the Nazis are defeated.

Many U. S. Jews Against Jewish State—Rosenwald

By Jewish Telegraphic Agency

NEW YORK — Great numbers of Americans of Jewish faith do not consider the establishment of a National Jewish State in Palestine, or elsewhere, to be a part of a constructive or desirable solution of the post-war Jewish problem, according to Lessing J. Rosenwald, writing in the current issue of Life magazine, completing the discussion on Jewish rights in Palestine raised by King Ibn Saud.

Declaring that the problem of the Jew is part of the total human problem and must be solved as such in those places where it exists, Mr. Rosenwald says that "the demands for a National Jewish State today exceed by far anything that was contemplated under the Balfour Declaration 26 years ago. He admits that Palestine has contributed in a tangible way to the alleviation of the present catastrophe in Jewish life by providing refuge for European Jews and adds that "under proper auspices Palestine is capable of absorbing even more settlers, to the advantage of themselves and their Mohammedan neighbors." At the same time he points out that a "homeland" does not necessarily carry with it the implication of independent statehood. A National Jewish State, he says, carries with it, among other

(Continued on Page 4)

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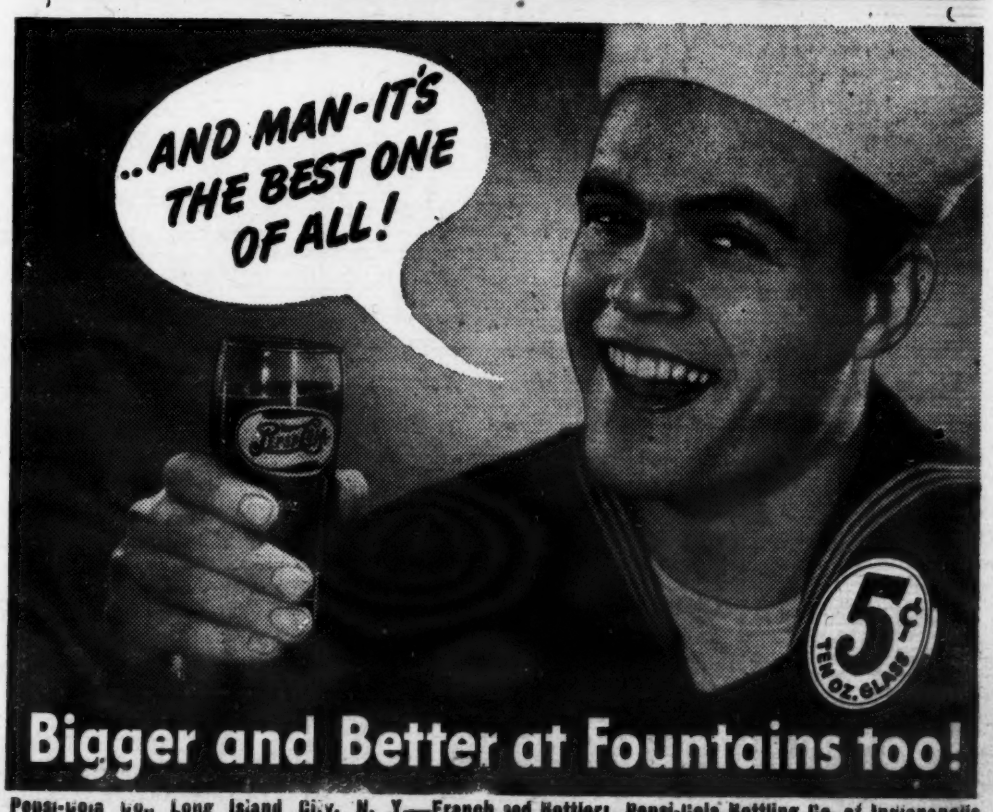

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Sara's Column

By SARA MESSING STERN

WHY is there such a marked difference in decorum between those who attend Friday evening services and those who go on Sabbath mornings? Men and women, proverbially courteous at other times, on entering the synagogue on Friday evening, call across aisles to greet their friends, ask about the family welfare or regale with a bit of gossip, all quite audibly. Or, if they come in after services have started, they whisper or even talk out loud, to tell why they were late or to mention various happenings. It is unkind, discourteous, irreverent! It certainly disturbs the meditations of those who come to pray. But on Sabbath mornings, the faithful few have a reverence for God's House. There is quiet and the responses are read with earnestness. The Rabbi explains the portion read from the Torah to interested, thoughtful, appreciative listeners and one comes away with refreshment and strength of soul. Come some Sabbath morning and see for yourself!

• • •

TERRY BORN, lovely little 6 year old, was at the beauty salon with her mother, Mrs. Ferdinand Born, the other day while I was getting a manicure. She danced for me—gracefully! When I said, "I know why you are so pretty: It is because you are good." She said, "Did you know my grandmother?" "Yes," I answered, "I loved your Grandmother Born very much." "So did I," she said, "and my grandmother had the most beautiful face and was the goodest woman that ever lived." "Amen," say I.

• • •

MR. and MRS. HARRY TAYLOR and daughter are leaving August 1st for New York City where Mr. Taylor has been transferred. Mr. Taylor has made many friends as head of millinery at the Wm. H. Block Store and Mrs. Taylor has not only a host of friends here but has given valuable service to the Temple Sisterhood and to the Council. She is treasurer of the Council. Our good wishes go with them to New York.

• • •

I RECEIVED the fourth in a series of papers entitled "Missions to the Jews." With my background, they probably think I will be easy to convert to Christianity?!! On telling my sister Emma about it, she related this story: When she and my father, Rabbi M. Messing, were in Jerusalem, they saw a building, fully three-fourths of a block square, with a big sign above it: "To Proselyte the Jews." Father grew pale. But after much coaxing, she prevailed on him to enter. The guide took them all around the court where there were immense buildings **filled** with men, women and children, unmistakably **Jewish.** There were buildings in which foreign languages, sewing, business courses, religion, etc., were taught. Father's shoulders sagged. As they neared the exit, sister asked the guide, "And do all these Jews remain Christians after their studies are completed?" "No," he answered, "they come because it's the only free, liberal educational school in Jerusalem. They take all we give them and then most of them go right back to being Jews, the ingrates." Sister hurried father out for there was a lift to his shoulders, a twinkle in his eyes. She knew the roar of laughter would come. It did, but when they were outside! That was the time that sister wrote home, "the patricians among the Egyptian women do the queerest thing. They paint their nails a bright red." This was in 1909.

• • •

CONGRATULATIONS to the Broadmoor Country Club membership who, on July 18, are turning the club over to the boys in service—the pool, golf, tennis, game rooms, luncheons, dinners. And the whole affair is to be open to all in service, irrespective of creed. Many hundreds are expected.

• • •

CONGRATULATIONS to the Honorable Louis Ludlow who had a 70th birthday last week. I know of no Congressman more unselfish and untiring in his efforts for his constituents. Nor is there any man for whose integrity and courage, I have more respect. I differ with many of his policies, but, though I am a Republican, I vote for him consistently.

• • •

CONGRATULATIONS to Rabbi Milton Steinberg of New York, formerly of Beth El Zedeck who had a birthday last week. His fine soul and brilliant mind made a lasting impress on this community; to Mrs. Solomon Loeb of Lafayette on her 80th birthday; to Harry Levin whose family celebrated with a family birthday. Harry has been active in B'nai B'rith, was a former president of the State B'nai B'rith.

• • •

S. CARROLL KAHN, Isidore G. Kahn, Ferdinand Born were among a class of 60 to be sworn in, Friday night, as Defense Auxiliary Policemen and received their certificates and badges. Understand Lt. Robert Kahn came all the way from California to be present at this occasion in the life of his father, S. Carroll Kahn.

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By PHINEAS BIRON

FROM THE RUSSIAN FRONT

Professor Solomon Michoels, member of the Jewish delegation from the Soviet Union, in his first radio speech in this country addressed his Jewish audience as "brothers and sisters of a people that Hitler is determined to convert into commercial soap". . . He referred to that manifestation of Nazi thriftiness which has made Hitler's boys use the bodies of murdered Jews as raw material in the manufacture of soap. . . And don't let anybody tell you that Soviet Jews aren't sentimental. . . . One of the first things Michoels and his colleague, Major Feffer, did in this country was to make a pilgrimage to a Brooklyn cemetery. There the official delegates from the Soviet Union deposited a wreath and dropped a few tears on the grave of Sholem Aleichem. . . Jews now make up the third-largest national group in the Soviet Union. Ahead of them are only the Great Russians, with 100,000,000, and about 30,000,000 Ukrainians. Their number is estimated at 5,600,000. . . Most popular Jewish hero in the Soviet Union is the late Major Caesar Kunikov, who was a commander of Soviet paratroopers. Russions newspapers still carry exciting stories concerning Kunikov's two hundred parachutists. Kunikov fell during the battle behind the Nazi lines.

* * *

YOU SHOULD KNOW

A most disgraceful attack on European refugees appeared in the Brooklyn Tablet several weeks ago. . . The article charged the refugees with contaminating the American way of life and with bringing to this country the social ills that were responsible for the disintegration of Europe. Liberal Catholic leaders should disavow this foul sheet. . . We are still waiting for action by the War Department in connection with the anti-Semitic record of Michael Grasynsky, who was a major in the Polish army and now is on the faculty of the..... School of Military Government at Charlottesville, Va.

* * *

READERS' GUIDE

If you want to get an idea of what the life of a chaplain on active service at the front is like, read Rabbi Irving Tepper's letters from North Africa, published in the June issue of the Contemporary Jewish Record. . . In the same issue you will also find a common-sense view of anti-Semitism, by Ralph E. Samuel. Writes Ralph (not to be confused with Maurice Samuel): "We should not have to learn more than once the lesson that anti-Semitism is one of the way stations on the anti-democratic road to reaction". . . If all Jewish and non-Jewish organizations working for good will would adopt this slogan, the fight against anti-Semitism would be half won.

* * *

THIS AND THAT

The American Military Base Hospital in Jerusalem is the largest hospital in the entire Middle East. . . Tel Aviv has more Victory Gardens than any other city of its size in the world. . . Britain's War Information Service issues quite a bit of literature in the Hebrew language, for use in the Middle East. . . Mordicay Zlotnik, son of the former head of the Zionist Organization of Canada, Rabbi J. L. Zlotnik, has been appointed controller of Hebrew broadcasts for the Palestine Broadcasting Corporation. He is a graduate of McGill University, Montreal, where he specialized in Semitics.

* * *

ABOUT PEOPLE

A twelve-minute sound-movie featuring the late Sergeant Meyer

(Continued on Page 4)

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Leo J. Stillpass To Be Ordained

Special

CINCINNATI, O.—An Indiana rabbi will be ordained at Hebrew Union College at ceremonies this Saturday afternoon when Leo J. Stillpass, of Fort Wayne, will assume the toga of rabbi. At the same time, Theodore Wiener of Fairmount, W. Va., who has been serving as student rabbi at Marion, Ind., will also be ordained. Student Rabbi Stillpass served at Muncie, Ind. and has already been named to a pulpit in Memphis, Tenn.

Prof. Louis Ginzberg of the Jewish Theological Seminary and Roger William Straus, of New York, outstanding Jewish layman will be awarded Honorary Doctorates of Hebrew Letters at the ceremonies.

Promoted to Corporal

Pvt. Eugene B. Glick, Camp Robinson, Ark., has been commissioned a corporal. He is the son of Mr. and Mrs. R. Glick.

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AL SEGAL *Speaks On* ZEBULON

IT was the evening of the recent Shavuos and what do you do on the evening of Shavuos? You look up, in the Jewish paper, the names of all who had been confirmed that morning and pick out those whose parents you know well enough to call on and congratulate.

So, when the dinner dishes had been put away and I was getting ready to stretch myself out in comfortable relaxation, my wife said look up the paper and see who was confirmed today. I went all the way down the list and there were the Zilches. Their boy Zebulon had been confirmed that morning.

My wife said they are nice people and we've been neglecting them horribly. Did we call on them the time Mrs. Zilch's great-grandfather died? No! It was really about time we showed the Zilches that we are aware of their existence. You never can tell when you'll need a friend. We should call on them tonight anyway.

But how will it look if we seem to be people who care about them only when they are having a good time? Did we even call up and say we were sorry the time Mrs. Zilch's great grandfather died? It was as if Mrs. Zilch never had had a grandfather for all we seemed to care. Great-grandfathers don't die every day.

Yes, that's the way it is. When the sun's shining and there's cake and punch to be had we're there, but when it's rain we stay home and Mrs. Zilch's great grandfather is buried and we scarcely notice what's happened. What will the Zilches think of us trotting in on them when they're having a good time, and we having neglected them when Mrs. Zilch's great-grandfather lay in cold death? They will say here are those fair-weather Segals.

In the end we went, anyway. Confirmations and bar mitzvahs are great advents in Israel, and, after all, Mrs. Zilch's great grandfather was only somebody going out of Israel while the Zilch boy is just coming in, you might say. That's something.

Yes, I said, it's a great thing—a Jewish boy taking up all the burdens of our faith, becoming, you might say, a man in Israel. We should be there to give a hand. Let's go.

* * *

The scene in the Zilch's living room was like that at all bar mitzvahs and confirmations. You know how it is: A big crowd and Mr. and Mrs. Zilch practically lost in it. . . "Ah, there you are, Zilch, and where's your wife?" . . She said here I am. . . "Congratulations, Mrs. Zilch and how are you, Mrs. Kleinfuss? I haven't seen you since the last confirmation party we both attended."

Old Mrs. Kleinfuss was standing closeby Mrs. Zilch. . . "And how's your rheumatism, Mrs. Kleinfuss? I remember on last Shavuos." Yes, we talk about Mrs. Kleinfuss' rheumatism every Shavuos when we meet at confirmation receptions.

"It's the same old rheumatism," Mrs. Kleinfuss replied. She said it seemed to run from one confirmation time to the next. Thank goodness, though, otherwise things had gone all right. Mr. Kleinfuss was about over his shingles and did you hear I have another grandchild, Mr. Segal. It has a tooth already.

She thought grandchildren were a good thing, anyway, even if they do make you seem old. They are fine for rheumatism. . . "When I go to see my grandchildren I forget I have rheumatism." . . They have been a great help for Mr. Kleinfuss' shingles.

Well, so it went all around the Zilch living room, as I shook this hand and that. . . "How are you, Mr. Greenfinkle. You don't look a day older since last Shavuos when we met at Rabenstein's or was it Oppenheimer's. No, it was Schwartz's. "And how do you do, Mrs. Schnecken. How do you manage to keep on looking so lovely from one confirmation to the next?"

She said o away Mr. Segal, you're always saying such nice things at every confirmation reception but you don't know the half of it. The fact was, she said, she had been practically wasting away, doing all her own housework on account of not having any help. The way the housegirls are all going to the war factories! Mr. Segal, can you tell me when the war will be over? You should know.

I was spared by Mr. Finkelbaum from having to make an embarrassing display of my ignorance; for, between you and me, I really don't know when the war will be over. Finkelbaum had slapped me on the back . . . "Hello, there, Segal, if it weren't for confirmations I'd never see you."

Yes, Finkelbaum, I replied, you know what? I think bar mitzvah and confirmation were invented to make an excuse for Jews getting together and being friendly and enjoying some unity once in awhile. At a bar mitzvah or confirmation you meet people you thought were dead and you hear everything that's happened since the last reception—who's married, who's divorced, who's buried. Only tonight I found out that old man Gotthilf had been dead almost a year. He lived on my street.

At these receptions, Finkelbaum, there is only blessed small talk. None of the problems with which Israel is always mortifying himself on other occasions. Nobody has accused me of being a quisling in the Jewish nation tonight. You just can't get up an argument over Mrs. Kleinfuss's rheumatism or over Mrs. Schnecken's housemaid problem. Yes, Finkelbaum, on these occasions Israel is at last at peace for an hour and lets his oppressed mind rest from cosmic events. Do you know, Finkelbaum, my youngest grandchild has two teeth?

At last we said good-bye to Mr. and Mrs. Zilch, and had gone two blocks down the street when my wife suddenly exclaimed goodness, gracious we forgot all about Zebulon. Zebulon, it will be recalled, was the Zilch boy who had been confirmed and for whom the reception was given. Where was Zebulon in all that? Everybody at the reception had forgotten Zebulon and to shake his hand and to welcome him into the House of Israel.

My wife was for going back at once to shake hands with him.

"It's quite all right," I said. "Confirmations, like bar mitzvahs, are just happy excuses for Jews to hold reunions and to enjoy at least one evening without a Jewish problem, and just to have a nice time. What has Zebulon to do with it?"

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Many U. S. Jews

(Continued from Page 1)

things, certain dangers to Jews now living outside Palestine.

"Palestine has made a great record," Mr. Rosenwald writes. "Palestine's achievement should not be wasted. Palestine should be one of the countries selected for resettlement. But a National Jewish State not only is not essential to such a purpose; it will be a detriment to such a service. In all probability, little if any difference of opinion exists regarding the desirabilty of considering Palestine as a place of settlement. It is very likely that it is the demand for a National Jewish State in Palestine that engenders the opposition of King Ibn Saud and many others.

"It is hoped that Palestine can look forward to the ultimate establishment of a democratic, autonomous government wherein Jews, Moslems and Christians shall be justly represented; every man enjoying equal rights and sharing equal responsibilities; a democratic government in which Jews will be free Palestinians whose religion is Judaism, even as we in this country are Americans whose religion is Judaism. It is further hoped that such a program, embodying the spirit of the Atlantic Charter and the Four Freedms, would be one to which Moslem and Christian would subscribe together with the Jew, and that Palestine might be another demonstration to the world that men of all faiths can live together in mutual respect for one another, and that such high regard of man for man is the cornerstone of lasting peace," he concludes.

Strictly Confidential

(Continued from Page 3)

Levin will be incorporated in the U. S. Army Newsreel. . . It was made while the heroic bombardier was at Midway Island. . . Mexico's greatest painter, Diego Rivera, has long been interested in political questions, and now is hoping to be elected a member of his country's Chamber of Deputies. . . Congratulations to David Sarnoff on the arrival of a brand-new granddaughter, Esme Sarnoff. . . The youngster's daddy, Lt. Robert Sarnoff of the U. S. Marines, is on duty somewhere in the Pacific. . . While watching the 5000-meter race between Rice and Hagg at Randall's Island together with Albert E. Kahn, co-author of "Sabotage," we discovered that in his college days Kahn had been picked to run the 200-yard hurdles in the Olympic Games. . . Bandleader and bowling alley owner Meyer Davis is invading a new field. He's backing the New Opera Company's revival of "The Merry Widow".

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